

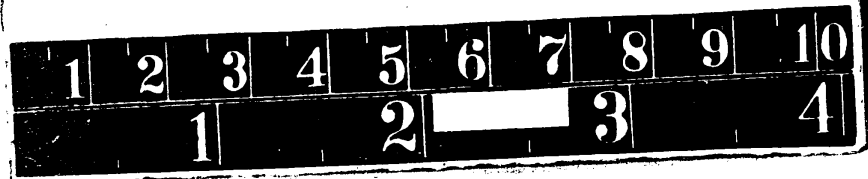
THE
Historie of Adam, or
the foure-fold state of Man,
VVell formed in his Creation,
Deformed in his Corruption,
Reformed in GRACE, and
Perfected in Glory.

BY
H M^r. HENRY HOLLAND, late Preacher at
Saint Brides Church in London.



LONDON
Printed by T. E. for Thomas Man, dwelling in Pater-
noster-Row at the signe of the Talbot. 1606.

C. 53. c 1.



To the Reuerend and right worshipfull,

Richard Neyle Doctour of Diuinitie, Deane of Westminster, and Principall Clarke of the Kings most Excellent Maiestie his Closet, all prosperitie, &c.



Among other accidents of this mortall life (right grane, worthy and learned Doctour) this is one, to build and not to inhabite, to plow and not to see the haruest, to purpose and not to attaine the end of our designes, to write and compile bookes and studies, and not to line to publish them. So hath it beene with Lawyers, Phisitions, Philosophers, Linguists & Diuines, & among other in late times, with that most learned man Chemnitius a German Diuine, who after he had undertaken that worthy work of the Harmony of the foure Gospels, which by the opinion of one of our graneest & learnedest Diuines, Doctour Whitaker was called Caput veneris. For that (in his iudgement) hee hauing but entered to speak and write of the head of the Gospels, namely, Christs incarnation & some few miracles and sermons, laid vnmatchable grounds, as it were the colours that none could imitate, afterward before the worke was one quarter performed, to the great losse, not onely of the learned, but of all Christendome, was taken out of the miseries of this present world. Among English Diuines (that I may not presse you with any vnnecessary relations, because you loue singlenes and plainnesse) it was also the lot of as godly & discrete a preacher as any I euer knew in my daies, to draw his last breath before he could effect to his content, the publication of sundry his experimentall works & obseruations, about afflicted consciences and troubled or contrite minds, I meane master Greenham. But as God would not giue the Land of promise to Abraham, but to his seed and children, and as Moses might not enter into Canaan, but see it a far off: so it fared with these men, they saw their wished desires, like Palinurus watching and waiting the returne of his ships, although they dyed before their perfection, and therefore their names are their heires, and God stirred up learned men to set forth to the world their intended, learned and godly labours, for Lycerus published Chemnitius, & master Holland a preacher late of S. Brides in London, did the like for master Greenham. Now all things haue their course and resolution. Iron sharpeneth iron, so doth man sharpen the face of his friend. He that keepeth the fig-tree shall eat of the fruit thereof, and he that waiteth vpon his master shall come to honour. As in the water face answereth face, so the heart of man to man. Pro. 27. 17. 18. 19.

That

The Epistle Dedicatorie.

That is, they provided for themselves which thus regarded other men, & as Rahab by entertaining the spies of Israell, deserved to bee regarded by Israell at the sacking of Iericho, so haue these men, to haue the like done for them, that they did for other.

There came vnto my hands about halfe a yeere past, a treatise or coppy bearing title, The foure-fold state of Adam, compiled by master Holland aforesaid, and allowed by authoritie to be printed. But it seemed the work wanted the father, (be it spoken without offence) for it was not well clothed, comched, or bound up together, and besides, of the foure estates propounded in the title, it wanted one. It had passed through the view of many learned men, euery one approving that which was done, and none helping to bring it to some perfection: at last my friend the Printer (hauing a desire, first, for the glorie of God, and good of the Church: secondly, for the releife of the poore widdow and many fatherlesse children) meeting with it, freely undertooke the charge and adventure (which cannot be small) to imprint and set it forth to the world. But finding no coherence in the matter, nor pleasant order in the manner, (the margents of the coppy being greater, or as great as the booke) was forced to breake off, and leaue that enterprise: and so offered the same to me, praying my help (which God knoweth is weake) to contriue it and bring it into such a fashion as might be plaine, and intelligible to the English Reader; I accepted the labour at the first, not weighing the wants, but thought onely to supply in it the place of a Correctour. And therefore reading it, I found many things in the margent which were ordained for the page, and because I found in it a great number of pithy & substantiall points curiously and not vulgarly handled (like able souldiours wanting a Marshall, or like the beautiful limbes of a naked body lacking garments) I strained my selfe, for the honour of God and my loue to the dead, both to marshall all things according to his meaning (so neare as I could) and also to put upon his fatherlesse Orphan, such garments and attire as my poore abilitie could provide. But when I had gone through it, and found a maime at the last (for the good man was first of all called to the glorie of heauen, out of this world, before he had or could expresse it in his intended treatise) I knew not what to doe, but stood still, amazed and perplexed, thinking with my selfe, that if it should goe forward without the legs, it would be refused for an impotent: If I should adde vnto it and not expresse my addition, those learned men which had formerly seene it, would condemne all for counterfaine: If it should stand still and not go forward, the Printer might be discouraged

in

The Epistle Dedicatorie.

in some other such charitable course: And to thinke that the Authour had left that part in some other of his bookes and labours, and there to looke for it, was as if I should haue wished him aline to end his owne worke, & why should I doe so good a man such wrong as once to desire his presence on earth? who already before me was gone to heauen, rather I will trot out my purgatory paines, and runne out my race for him on earth: These were my thoughts then in priuate, which now I publish to the world. And to you before all other most worthy, learned, and admired Deane, for as hee when he liued, preached these things at the Church of Saint Brides (which is an appurtenance of your Collegiate Church, whereof he was Pastour, so also doe I eate my bread upon your allowance, in another possession of yours, wherein I make knowne to the world, and doe hereby desire men that are now aline, and those that shall be hereafter borne, to take knowledge of your care for the good instruction of the soules of such flocks, as Law and Authoritie haue in former times appropriated to your Church of Westminster. I may not exhort you, it were boldnesse, although I know your humblenesse would beare it. This is your due, and receiue it as a Theological gift from a dead man, patronage it for so much as is master Hollands deserueth fauour, and for the residue which is mine, it craueth pardon. You loue the Church and euery diuine thing, and therefore I haue presumed to prefixe your name in the front of this diuine worke, that both learned and godly which shall euer see or read it, may know your pietie & zealous affections, and pray with mee for the encrease of your fauour both with God and men, for your supportation by the holy Ghost, for your further aduancement to the good of God his Church, for the length of your daies to bee passed in quiet and contented health, and for your blessed and assured entrance into that which the later end of this treatise describeth, namely, the kingdome of heauen. Amen. From Saint Buttolphes Aldersgate, September. 22. 1606.

By him that is unworthie

of your fauour, yet de-

uoted to honour you,

Edw. Topsell.

I ij.

To

To all Christian Readers, especially Londoners, Audi-
tours, and friends to the late Godly Preachers, master
Greenham and master Holland.

AS by God his providence master Greenham did not live to
publish his owne works, but left them at large, which so had pe-
rished, had not master Holland undertaken with much care,
travell, & paines, to collect and divulge them to the world for
your good: so by the same hand over ruling all things, master Holland also
tilled another mans vineyard, and left his owne untilld through untimely
death. But God forbid, but that the names of such iust men should be had
in everlasting remembrance: therefore to you I commend this booke as the
voice of Lazarus, preaching out of Abrahams bosome, and if euer you lo-
ued either master Greenham, or master Holland while they were living,
and especially the later, I do require you in the name of Iesus Christ, as you
will answer both him and me at the appearing of our Saviour, that you
shew it now after his death. For your sakes he spent his life, yea, and lost his
life: for his diligence in keeping his flock, & teaching you in greatest extre-
mitie brought him to that sicknes, that cut off his daies. And seeing he had
such an ardent desire to promote religion, & considered that one day death
would close his eyes, and earth stop his mouth from preaching, in private he
collected these instructions, with an intent to imprint them, for your bene-
fite, when he should be in his grave. Now you haue them, through the care
of his poore widdow, and charitie of the Printer, whereinto I haue added
a discourse of our ioyes, and estate after the later day. I assure you by rea-
ding this booke you shall better know your Generation, Degeneration, Re-
generation and Glorification, then in any other of this quantitie. I preiudge
no mans labours, I honour all, I desire that all learned men would do their
endeavour to preach when they be dead, (for our harvest will be all eaten
up in a winter to come.) I wish readers to lay aside scorne and rash iudge-
ment, especially such as are idle themselves (for a spirituall man must be
the doer, and not the iudge of the Law.) I pray God encrease the number
of good labourers in his vineyard (for good pastours will be precious soul-
diours in another age) and continue our blessed liberty of preaching, pro-
fessing, writing and bearing of the Gospell of Christ. Farewell.

Yours while he is
able to preach,
Edw. Topfell.



Of the necessitie and vse of Catechizing.

1. Sunday.

Question. 1.

Re all men in the visible Church,
true and living members of the mi-
sticall body of Christ, and in com-
munion with him?

Answer:

No: Some are naturall, some are
spirituall men, some in Christ, some
without Christ: for all that be with
vs are not of vs. 1. Ioh. 2. 19. Ep. 2. 12.

Question. 2.

What call you a naturall man?

Ans. The naturall man is hee, which is lead by the in-
stinct of nature in all his actions, and wants the holy spirit of
^a Christ in any measure, and therefore hath no facultie to
perceiue, nor iudgement to discern ^b the holy things of
God. ^a Jude. ver. 19. ^b 1. Cor. 2. 14. Phil. 1. 9. 10.

Quest. 3. What call you a spirituall man?

Ans. A ^{*} spirituall man is hee, which by the light of ^{*} Gal. 6. 16
the Gospell, and ^a preaching thereof, and through Gods
speciall grace and free mercy in Christ, hath received
the holy spirit ^b of Christ in some measure to ^c discern the
will of God reuealed in his word. ^a Gal. 3. 1. ^b 1. Cor. 2. 15.
^c Ephe. 1. 13. Rem. 8. 2. and to grow vp a perfect man in
Christ Ephe. 4. 13.

A.ij.

Quest. 4.

Of the necessitie and

Quest. 4. Have all spirituall men, or the faithfull, or that be in Christ, the same measure of the spirit?

Ans. No: some are $\left\{ \begin{array}{l} 1 \text{ stronge men.} \\ 2 \text{ babes.} \end{array} \right\}$ in Christ. *Heb. 5. 12.*

Three points in the strong.
1. $\gamma\upsilon\mu\nu\alpha\sigma\iota\alpha$, he is exercised in holy exercises.

Quest. 5. What is a strong man in Christ: (of whatsoeuer estate or condicion?)

2. After this comes $\delta\iota\alpha\kappa\epsilon\iota\sigma\iota\varsigma$, sound iudgement to discern the things which differ.

Ans. That man whose minde and hart the spirit of Christ hath so exercised in the word of grace that he can discern good and euill. *Heb. 5. 14.*

3. he hath $\epsilon\gamma\kappa\iota\sigma\iota\varsigma$, an habite of knowledge, & sound iudgement, &c. *Col 2. 2* which is his $\pi\lambda\eta\rho\phi\omega\rho\epsilon\iota\alpha$. *Rom. 4.*

Quest. 6. And what is a babe in Christ?

Ans. Babes in Christ are such, as haue received but in weake measure the graces of Gods spirit: and as yet bee dull of hearing, weake in vnderstanding, and vnexpert in the word of righteousness. *Heb. 5. 12. 14.*

Quest. 7. Most men that seeme to come to Christ and to fauour his Gospell, are but weake: how grow they vp to be strong men in Christ?

Ans. By attending his holy ordinance in the ministry of his word and sacraments. *Eph. 4. 12.*

Quest. 8. How must these babes be fed?

Ans. Not with strong meate, but with milke, that is, they must be instructed in the first principles of the word: which we call our Catechisme. *Heb. 5. 12. & 6. 1. & 4. 5. 1. Pet. 2. 1. Psal. 119. 9. 10.*

Quest. 9. What is Catechizing?

Ans. Catechizing, is a forme of instruction, wherein the same matter is often repeated that the weake may the better conceiue it, and remember it. **Deut. 6. 5. 6. Es. 28. 9. 10.*

Quest. 10. Is this Catechizing so needefull, and of what antiquitie is it?

Ans. First, It is commanded of God. *Deut. 6. 6.* Secondly, it was practised publicly in the Church of the Iewes. Thirdly, *Abraham* was commended for it. *Gen. 18. 19.* for hauing 300. in his house they were (as it is written, *Gen. 14. 14.*) instructed or Catechized in holy religion. Fourthly, so in all the ages following euen till Christ. *2. Tim. 1. 5. 2. Tim. 3. 15. 2. Iohn. 4.*

1. *Ennice*
2. *Lois.*

Use of Catechizing.

2

2. *Ioh. 4.* Fifthly, this forme of teaching the Apostles continued & commended in their practise: *1. Cor. 3. 1. 2. 3* so *Paul* the Paul first catechized the *Corinthians*. so in like manner the *Hebrewes*. *Heb. 5. 11. 12.* it is very plaine they had bene well catechized, and albeit they had suffered much for Christ, *Heb. 10. 32. 33.* yet now they were become very dull & haue need to be well Catechized againe. Sixtly, so was *Theophilus* first instructed *Luke 1. 4.* as appeareth in the originall. Seauenthly, the Church which followed immediately the Apostles, continued the same methood and forme of doctrine: for they had speciall men appointed to Catechize all Nouices and all Conuerts: as that learned *Origen* was appointed in *Alexandria* by *Demetrius* Bishop there. Againe it seemes they kept a true Register of their Catechized in their Churches: For *Eusebius* *lib. 6. cap. 7. & 3.* names three of them in one Chapter: for, speaking of their martyrdom, hee saith, that *Heraclides* was 1. *Heraclides*, but once Catechized, or entred in his Catechisme, when he was martyred. And *Heron* being well Catechized, he was 2. *Heron*, but newly baptized when he was martyred. And *Rhais* was 3. *Rhais* but in her Catechisme, when shee was baptized in the fire.

And thus wee see how in elder ages the babes in Christ were carefully taught the first grounds of Religion: and so being well grounded they were admitted by confirmation *and laying on of hands to the Lords Supper: and to communicate with the Church in other exercises of Religion. **Heb. 6. 3. 4. 5.*

Rom. 14. 1. The breach of this order *Tertulian* cryes out against it; saying, that with the Heriticks there was no care of this distinction: *They are men growne, or perfect men: with you* (saith he) *before they be any thing grounded in the Catechisme.* *perfecti catechumenoi quia* I would this were no iust complaint against vs and our time. *edocti*

The ages following kept the same course, see *August. Tom. 4. de catechiz. rudibus. To. 6. serm. ad catech. Cyrils Catechisme.*

Quest. 11. But our people cannot abide to be Catechized publicly: nor know not how to Catechize their families priuately.

Ans. The most part are enemies to their owne saluation: *A. iij.* they

Of the necessity and

they haue these and the like carnall obiections, and excuses.
 1. *Obiect.* They are ashamed so to be taught. *Ans.* They ought more to be ashamed of their ignorance. 2. *Ob.* They haue no time to Catechise their families. *Ans.* God will not so be mocked: first, he hath commaunded his Sabbath for it, and more also the euening, morning, and the noone time of the day. *Dent. 6. 6.* 3. *Ob.* This strict order would scare away all seruants. *Ans.* Such seruants are better lost then found. 4. *Ob.* They are too young as yet, they will to morrow. *Ans.* If thou wilt not heare this day, it may be thou shalt not the next day, *Heb. 3. 15. 16. Pro. 1. 5.* 5. *Ob.* They are too old. *Ans.* The blinde doting sinner is still accursed albeit an hundred yeares old. 6. *Ob.* Our Fathers prospered without all this Preaching, and Catechizing. *Ans.* The Pagans and vnbeleeuers best prosper in the world. *Psal. 73. 1. 3. 4. Job. 21. 8.* And this was the old Idolaters complaint. 7. *Ob.* Such as haue learned the Catechisme are as lewd as they were before. *Ans.* The *Servant which knoweth his Masters will & doth it not shall be beaten with many stripes.* 8. *Ob.* Wee meane as well as the best. *Ans.* Such as haue killed the Prophets thought they did God good seruice. *John 16. 2.* wee must not goe by our owne good meaning.

Esa. 65. 20.

Such as haue eyes can see better then the blinde. Seruants are not accepted for their good meaning.

The

The first part of the Catechisme.

Of the well formed Adam, ^{2. Sunday.}
 or of man in his first excellencie
 in his creation, when the beautifull Image
 of God shined in him.

Question. 1.



What is that most cheareth and comforteth thine heart, both in life and death?

Answer.

That both in ^a soule and body, whether ¹ *1. Cor. 6. 19.*
 I liue ^b or dye, I am not mine owne, but I be- ^{20.}
 long vnto my most faithfull Lord and Sau- ^b *Rom. 14. 8.*
 our ^c Iesus Christ, in whom I finde a full ^d redemption from ^c *1. Cor. 3. 23.*
 all power of sinne, Sathan, ^e death and hell: (all which held ^d *Esa. 53. 2.*
 me as captiue ^f before) That the God of all grace and com- ¹ *John. 1. 7.*
 fort hath of his owne free mercie called me by his Gospell ^e *1. Pet. 1. 23.*
 out ^g of darkenesse into his meruailous light: and sanctifi- ^e *Gen. 3. 15.*
 ed ^h me by his holy spirit to serue him, and doth referue me ^e *Heb. 2. 14.*
 vnto Iesus Christ for euer, that hath wrought this faith in ^e *Col. 1. 13.*
 mine heart. *John. 6. 29.* ^e *Luke 1. 7. 11.*

Quest. 2. How many things must be knowne to attaine
 this assured consolation in life and death?

Ans. Foure things. First, what the excellencie was of the Adam consti-
 first Adam, whom wee may for difference sake, call the well tutus.
 formed Adam in communion with God and holy Angels.
 Secondly, how base and wretched man is by nature, or of Adam desti-
 Adam after his fall, whom we may call the deformed Adam, tutus.
 or the man without Christ, in communion with the Diuell The man with-
 and vncleane spirits. Thirdly, how blessed the man is which ^{out} Christ.
 is restored to grace by faith in Christ: and this man we may ^{Adā restitue.}
 call the reformed Adam. Fourthly, how all the reformed Christ.
 Adams

The first part of the Catechisme.

1. Pet. 2. 9.
* Adamus fi-
dus & gratus.
Tit. 2. 11.

Adams, or all which haue put on Christ: must strue to shew forth the vertues of him that hath called them out of darknesse into his maruailous light, euer zealous in good * works.

Quest. 3. Now let me heare what arguments haue you, to manifest the great excellency of the first *Adam*?

Ans. The holy Ghost in the glorie of mans creation, commends his excellencie by this which followeth. *Gen. 1. 26. Psal. 8. & 92.*

Finis primus
in intentione,
vt in actione.

First, from the day and time of his creation: he was created the sixth day after the creation of all creatures in heauen and earth: as if the Lord had decreed to make him Lord of all the visible creatures in heauen and earth, his most speciall instrument on the earth to set forth his glory: Wherefore no doubt he was vnto God more deare then all the frame of heauen and earth.

Secondly, from the prouident care of God for him before his creation: for the Lord (as a wise father) purposing to aduance this *Adam* to the seat of the Empyre of all the world: hee leaues nothing vnprovided beefore hand, but setteth all things in a most comely frame and order to serue him.

Thirdly, from the great consultation of the holy Trinitie in his creation: *Let vs make man.* That creature which was made with such consultation, as no one celestially body, nor all the goodly things we see in heauen and earth had the like for their creation. *Gen. 1. 6. 14.* must be of great excellencie: but man alone was created with this consultation, therefore was he of great excellencie.

Fourthly, from the forme of his creation, *in our Image.* Man was made like none of the goodliest creatures, but like the Lord himselfe, not so much in the glorie & beautie of his body (no doubt as beautifull as the Sun, *Mat. 17.*) as in his soule & spiritual substance, which God breathed into him: like the Angels; and yet in the substance of the Soule he did not so much resemble God, as in the graces, gifts and qualities of the Soule, as *wisedome and knowledge, Col. 3. 10. righteousness, holines, and truth. Eph. 4. 24.* David considering the excellencie

Est profatio
patris ad filium.
Tertul. de re-
surrectione.
These words
were not spo-
ken to the cre-
atures want-
ing reason, nor
to the Angels,
least they
should be
thought to be
partakers of
this glorie.

Of the well formed *Adam*.

4

lencie that was in this *Adam*, and that shall be in all the saints after the resurrection, breaketh forth into that holy exclamation. *Psal. 8. 4. 5. O what is man!*

Fifthly, from the state of his full restoring into his first excellencie, after resurrection. First, for the bodies of the saints shalbee exceeding glorious. *Mat. 13. 43. Dan. 12. 2. 3. 4* Secondly, likewise the soule adorned with all good graces. *Heb. 2. 8. Psal. 8. 4. 5.* Thirdly, the state immutable neuer to be changed. *2. Cor. 5. 4. 1. Cor. 15. 53. Eph. 1. 14.* Fourthly, brethren with Christ, and heires annexed with him in one kingdome and house for euer. *Iohn. 14. 3. 4. Rom. 8. 17. Iohn. 15. 14.* Fifthly, Inspeakable glory. *Psal. 8. 4. 5.* This

* glory (I graunt) excelleth the first, but yet in this glasse we may behold the Image and picture of the first *Adam*.

Sixtly, from his empire and dominion ouer all creatures vnder God: hee that was first ordained of God, the Lord and gouernour, and chiefe commander ouer all creatures, in the ayre, on the earth, and in the sea, was of great excellencie and glory. The first *Adam* was so ordained, and this the Prophet remembreth in like manner. *Psal. 8. 6.*

Quest. 4. Now shew briefly what reasons haue you of the creation of man in the last place, the last day, and what further vse haue you of this doctrine?

First, I say that he might haue all good meanes of Gods providence to serue him and see Gods care & loue towards him beefore his creation: hereby our faith in God concerning his providence hath a comfortable confirmation, for his loue and care to them which bee reformed in Christ, is the same and not diminished: hee is as carefull, louing and as prouident now, as then: for he is not changed. Secondly, that by sight of the creatures, which doe attend vpon vs, wee might in them discern our Creator, the inuisible God. Our senses, looke how many they bee in number, so many ladders they may bee euerie day, (*Psal. 19.*) for vs to cline vp to behold the wisdom, greatnes and goodnesse of the Creator. And so must we daily tast him, and see him in

B.

the

* Erat enim
Adam anima-
lis non spiri-
tualis homo,
quales post re-
surrectionem
Christi euade-
mus. Dan-
us Antiq. p. 27.
1. Cor. 15. 44.
August. lib. 14
de ciui. Dei
cap. 11.

Of the well formed Adam.

3 the creatures. *Psal. 34. 8.* Thirdly, to stop the mouthes of all Atheists which blaspheme, saying, that man is as old as God himselfe: wee see man is not so old as the poorest beast or worme on earth. Fourthly, least any should imagin, that man created some of the creatures, or at leastwise to haue bene of Gods counsell in the creation of them. Fifthly, to shew vnto man, and vnto all ages, the infinite wisdom, power and goodnesse of Almighty God: for if wee doe well consider the frame of heauen and earth, and the creatures which are in them: we should (as it were) thinke he had spent all his wisdom and power in the creation of them: The Sunne alone how wonderfully is it made? nothing can be hid from the heat thereof. But behold after the creation of al, he makes man, a worke far excellling all the former workes: as the Fathers say: *The Cedar of Paradise, the picture of heauen, the glory of the earth, the gouernour of the world, and the Lords owne delight.* And therefore no Emperour on the earth had such pouison, and such free vse and command ouer the creatures, as he had.

Psal. 19.

The second part of the Catechisme.

3. Sunday. 1. *Of the second state of man, or of the deformed Adam: the man without Christ: or the state of rebellion, and vnbeleefe.*

Question. 1.



Now shall we best know the miserable condition of the man without Christ?

Answer.

We may not trust our owne wisdom, sence and experience in this argument, for these may deceiue vs: we must be herein taught by the most holy truth of God, reuealed in the Scriptures.

Quest. 2.

Of the deformed Adam.

5

Quest. 2. By what speciall arguments, doth God in Scripture set beefore vs the misery of the deformed Adam, or of that man which hath neuer put on Christ?

Ans. By foure speciall arguments, or most cleere and manifest demonstrations. First, by comparing the arguments of his present miserie and wants, with those of his excellencie before specified. Secondly, by a diligent meditation, and due consideration of the historie of mans apostacie. Thirdly, by obseruation of two most fearefull consequents of that apostacie in all vnbeleeuers in this life: for all without Christ are shut vp in bondage, vnder the dominion, first of Sathan. *Eph. 2. 1. 2. 3.* secondly, of sinne. *Rom. 5. 2 1. & 6. 12.* Fourthly, by the most holy righteous and royall Law of God. *Rom. 3. 20. Rom. 7. 7.* *Psal. 19. 18, 19.*

Quest. 3. Now compare the arguments of the miserie of an vnbeleuer, with those arguments we heard of the excellencie of the first man?

Ans. First, how deere the first man was vnto God, it is most cleere by all the former arguments of his excellencie: But now the case is quite altered: for this second Adam, or man without Christ, is a very stranger, and enemie vnto God. *Col. 1. 21. the childe of wrath. Eph. 2. 3.* and without Christ the childe of euerlasting perdition, he that is in this state is most deformed and most miserable: every man liuing without Christ is in this state: therefore every man liuing without Christ is most deformed and miserable.

Secondly, from the deformatie and curse which is vpon Gen. 3. 17, all creatures for the sinne of man, wee heard beefore of Gods great loue to the first man, in his prouidence, in blessing and preparing the creatures to serue him: Now in this contrarie state of man, all things (without Christ) are accursed & vn-cleane. To every man vnder wrath, that is, to all vnbeleeuers: all things are vn-cleane and accursed. *Gen. 3. 17. Tit. 1. 15. 16.* Every man without Christ is vnder wrath: therefore to every man without Christ all things are vn-cleane & accursed. Thirdly, from the comparison of that first image of his
B. ij excel-

The second part of the Catechisme.

excellencie, with the second of his miserie, for so the holy Ghost teacheth vs to observe the glory of the one, & the deformitie of the other. First, as touching his bodily substance, in the first state he was naked, & yet not ashamed. *Ge. 2. 25.* such was the glory and maiestie of that body: Now his deformitie is such, that notwithstanding hee bee receiued to grace, and reformed in some measure in Christ, yet till hee bee refined in the resurrection, hee cannot well thinke of, much lesse looke vpon his owne nakednesse without shame, as we see in our first Parents. If our bodies in this mortalitie haue not a shadow of that excellent glory of the first *Adam*, it is all lost. That body was blessed, void of all griefes: This body (wee know by our common experience) is subiect to euils innumerable: for wanting the garde and sense of Gods prouidence, the weakest creatures, euen wormes and flies in a moment of time, destroy and consume it: That body had a wonderfull perfection in all senses: This feeble body hath many wants and great weaknes in all parts therof: That body was immortall: this is subiect to death and mortalitie euery houre, and to death eternall if it be not freed from the second death by the precious death of Iesus Christ. Secondly, for his soule and spirituall substance, where shined most the Image of God, it hath euer since lost all grace and beautie: Some poore light it hath in naturall things, and a generall sight of God and goodnesse, seruing onely to make him inexcusable. *Rom. 1. 19. 20.* Heere first the bright shining light of Gods wisdom in the mind is cleane put out: and darkenesse hath posselt the very seate of reason. *Eph. 5. 8. Iohn. 1. 5.* And that wisdom which the Scripture calls *carnall, earthly, sensuall and diuellsish*. *1. Cor. 1. 20. 21. Iames. 3. 15.* By this we cannot comprehend God. *Ioh. 1. 5. 1. Cor. 2. 14.* for this is enemy to God and all goodnesse. *Rom. 8. 7.* Next, this facultie is become so vaine, that in spirituall things it cannot discerne between truth and errour, euill and goodnesse. *Eph. 4. 17.* Lastly, this man is apt onely by nature to thinke and conceiue in minde that which is euill. *Gen. 6. 5. 2. Cor.*

Gen. 3. 7.

Retentum
mentis.

Receptum
mentis.

Of the deformed *Adam*. 6

2. Cor. 3. 5. Ierem. 4. 22. so that we haue by nature the spawne of all heresie and errour. *Gal. 5. 20.*

Secondly, the conscience of the first man was full of true ioy, peace, and consolation. This deformed *Adam*: first hath ^{1. Retentum} left in him some conscience to check and bridle the rage of consciencie. his disordered affections. *Rom. 2. 15.* But his conscience is ^{2. Receptum} vnclane and vncomfortable. *Tit. 1. 15.* before it be purged ^{conscientia:} by the blood of Christ from dead works. *Heb. 9. 14.*

Thirdly, the first man had freedome and strength to will ^{Free will is} and performe that which was good, holy, and right, yet was ^{proper onely} he and his will mutable, for God alone is immutable: This ^{to God, and no} man hath a certaine libertie of will in all naturall, ciuill, and ^{creature what-} morall actions, and in euill things: but no strength to will ^{soeuer.} or desire that which is good and acceptable vnto God, be- ^{1. Retentum} fore grace and faith in Iesus Christ be giuen him, as is mani- ^{voluntatis.} fest by these holy Scriptures. *Rom. 5. 6. Phillip. 2. 13.* ^{2. Receptum} *2. Cor. 3. 5.* ^{voluntatis.}

Fourthly, and lastly, the first *Adam* had a wise heart, a meeke spirit, and all his affections well ordered, and well gouerned by the light which was in his minde: This second man hath his affections, but so distempered and so disordered, that he cannot gouerne them, but is rather ruled and gouerned by them, till grace in Christ come *to crucifie the flesh, with the affections and lusts.* *Gal. 5. 24.* ^{Receptum affectionum.}

The fourth argument of the first mans excellencie, was his soueraigne dominion, and rule, and power which God gaue him ouer all creatures: *Psal. 8.* But now this second *Adam* hath lost all that dignitie, for the creatures all repine, disdain, and grone to serue him. *Rom. 8. 22.* and haue all lost their first grace and beauty. *Tit. 1. 14. 15.* ^{The fourth Argument.}

Quest. 4. What is the vse of all these arguments, concerning the miserie of this deformed *Adam*, or man without Christ?

Ans. First, the former meditation serues to humble vs, by due consideration of that glory and beautie we lost, and of the deformitie and miserie wee bee come vnto. Secondly, ^{this}

B. iij.

The second part of the Catechisme.

this meditation ought to curbe and bridle vs, that we neuer let lose our hearts to sinne against God: for if God spared not the first man for sinne in his excellencie, he will not spare vs in this miserie. Thirdly, this ought to awake all sinners, seeing they find themselves thus miserable without Christ, to labour in all holy meanes to put on Christ, that they may be freed from this bondage, and recover their former excellencie againe: specially seeing that by his Gospell he reacheth forth daylie his louing hand, calling such from darknesse into his meruailous light.

Quest. 5. The second demonstration of a mans misery in vnbeleefe, or without Christ, what is it?

Ans. It is the historie of mans first rebellion, and apostacie from God, recorded. *Gen. 3. 1. 2.*

Quest. 6. What must we principally note in this story?

Ans. First, a conference or disputation, Secondly, the issue and end of it.

In the conference, first the persons conferring and disputing, where consider two things: { First, The tempter and deceiuer Sathan. Secondly, the tempted and deceiued Eue.

Secondly, the conference it selfe, where consider two things { First, the argument waightie, life and death. 2. the manner. { 1. The tempters challenge. 2. The womans answer. 3. Sathans reply.

The issue of the conference. { First, high transgression and rebellion is committed. { First, they ioyne in league with Sathan Gods arch-enemie. Secondly, they fall into flat rebellion, and breach of Gods Law. *Gen. 3. 6.*

Secondly, great miserie ensued The arguments whereof are. { First, feare and trembling within. Secondly, shame and nakednes without.

Quest. 7. This Scripture is very excellent: what speciall points are wee to obserue in this story?

Ans.

Of the deformed Adam. 7

Ans. First, that Sathan is an old murtherer, as our Lord Christ calls him, *Iohn. 8. 44.* For that he murthered (as heere wee see) our first parents in the beginning. Secondly, how that our first parents, in their first state of excellency being left of God for that instant (for iust causes onely knowne to himselfe) and hauing no strength but their owne, they fell by degrees into many fearefull sinnes, for all their wisdom and graces failed them, when Gods good spirit left them.

Thirdly, Sathans choise for instruments is to bee noted: for like as then hee chose the subtellect of all beasts for that worke: So in all ages, for the like attempts, hee desires the best wits, and most apt to deceiue. For Magick in Egypt and Chaldee, the Priests and the Astrologers serued him well in that facultie. In *Absolons* conspiracie, *Achitophell* serued him well for that practise: for heresie and schisme none more fit *Iohn. 13. 27.* to seduce men from Gods truth, as false Teachers, false Prophets, false Priests. By such instruments he circumuents many, as the Apostle warneth the Corinthians. Fourthly, Sathans call temptations are very Serpentine smooth, & very delight-
Famina was
infirmus a
Deo sibi per-
missa, a marito
absente deser-
ta, allisu Sathanae fracta,
1. Doubr,

Full in the beginning, but most dangerous, deadly, and bitter in the ending. Fifthly, the woman first tempted, and first seduced; Sathan begins his battery where the wall is weakest, he knew that euen then the woman was the weaker vessel. *Quest. 8.* How is it that she feares not the Serpent: and doubteth nothing to haue such conference with him?

Ans. Shee had no feare then, for shee had no sinne: or for that then the Serpent was not so terrible in forme: and for that then there was no such enmitie betweene them, and some affirme that then man and the Serpent were most familiar together.

Quest. 9. But it may bee doubted how the Serpent spake?

Ans. Sathan spake in the Serpent, for as the old Testament speaketh onely of the instrument: so the new Testament (the best expounder of the old) often teacheth vs, that Sathan was the principall agent in that practise. *Iohn. 8. 44.* Sathan
2. Doubr.
Antiq. Iud. c. 3
De duplici serpente prudentia, vide Epiph. lib. 1. de heret. tomo. 3. heret. 37.

The second part of the Catechisme.

Sathan was the first lyar and murtherer from the beginning. Ergo Sathan was that serpent, or in that Serpent : and for this cause he hath foure names. *Reue. 20. 2. the Dragon, that old Serpent, the Diuell, and Sathan.* The first lyer and murtherer that was the Serpent, or in the serpent: The Diuell was first lyer and murtherer : ergo the Diuell was the Serpent, or in the Serpent. So did he speake in the Pithoneste. *Acts. 16. 17.* and in many wizards and witches.

3 Doubt.

Quest. 10 Wherefore would not Sathan speake himselfe without an instrument ?

Ans. Sathan could not then so easily fasten any motion vpon the heart of man by suggestion, as now hee can in the children of disobedience. *Ephes. 2. 2.* and that invisible spirit could not haue any externall and reall conference with them without an externall and reall instrument. And thus farre of doubts.

Sixtly, we must note in this conference the place, as well as the time of the temptation : euen in Paradise. If the Serpent could then and there play such parts; what may hee not doe now to our vtter ruine and destruction, if Gods grace doe not both preuent and preserue vs. *Bernard* saith truly, *quum tam horribile praeceptum in Paradyso accidisse legamus, quid nos facturi sumus in sterquilinio?* If such an ouerthrow happen in the Paradise, what horrible fall may come vpon vs on the dunghill.

Seauently, Sathan intending Gods dishonour, and mans vtter confusion, to effect both, he proceedes on this wise, laying as it were these grounds : No sin, no shame : No vnbeleefe, no doubting of Gods holy truth. Wherefore hee layes heere all his engins, and all his facultie by subtile questions, to cause the woman first to doubt of Gods blessed truth and holy will reuealed vnto them. He labours euer to keepe out the word from the heart. *Luke. 8. Mark. 4. Mat. 13.* and to steale it from vs, when wee haue it. *Mat. 4. 3. Acts. 13. 8. 2. Cor. 4. 4.* In this question he flatly crosseth Gods word, for the

So did he by Balaam the wizard, make a breach betweene God & his people. *Num. 25. 9. Reuel. 2. 14. Iude. 11.*

Of the deformed Adam. 8

the written word is, *Thou shalt freely eate of euery tree one excepted :* and he saith *ye shall not eate of euery tree :* intending sophistically to abuse the holy Scripture, as *Mat. 4.* he doth *Psal. 91.* omitting (as there) the part which makes against him *Gen. 2. 17.* & mentioning that part onely which may seeme to make for him.

Eightly, but as, weake Christians are ready to lay open their cares to the hissing of euery Serpent, and so they are seduced, and by degrees fall from one errour to an other, wee here follow in breake off conference and dispute not in humanitie with such order, as denie maxims, manifest and knowne grounded truthe. So, *1. A πᾶτι* learne here by this example, neuer to suffer Sathan to suggest within thee, or dispute without thee against the manifest written knowne truth of God : so Christ speedily cuts him off. *Mat. 4. 10. & 1. Pet. 5. 9.* for want whereof *Euah* fell into errour, blindness, and vnbeleefe.

Quest. 11. Before we proceede for our further instruction in this story : let me heare what you can say for the signification and vse of these two speciall trees, the tree of life, and the tree of knowledge of good and euill ?

Ans. First, I finde Gods holy spirit to mention thise the one, and twise the other. First, of the tree of life he speaketh *Gen. 2. 9.* and *Gen. 3. 22.* and *ver. 24.* Secondly, of the tree of knowledge of good and euill : *Gen. 2. 9.* and againe verse, *16. 17.*

Secondly, for their place in the garden, it was not obscure, but in the best part, euen in the midst of the Garden, for so it is written, *the tree of life in the midst of the Garden Gen. 2. 9.* & the tree of knowledge of good & euill not far from it as appeares in this conference, *Gen. 3. 3.* *The fruit of the tree which is in the midst of the Garden, God hath said yee shall not eate of it, neither shall yee touch it least yee die.* It is like then they were both most faire and most beautifull.

Thirdly, * God gaue these trees speciall names, that men might the more religiously consider of the vse and end of both.

* Nomina arborum imposita sunt diuinitus, et indicata homini, ut eo religiosius de euentu vitamque partem cogitaret.

C.

Fourthly,

The second part of the Catechisme.

Fourthly, now for the vse of these trees: First, I answer for the tree of life: The first vse of it was, to lift vp their eyes vnto the Lord God the authour of their life: and to put them in minde continually that by him, and for him alone, they liue, moue and haue their being. Secondly, it is certaine that it was vnto our first parents a lively Sacrament of their immortallitie through Iesus Christ, if they had continued in obedience. The fruits thereof did well represent the benefits of Christ. *Reue. 2. 7.* We may not imagine that this tree had any such vertue in it selfe, to giue immortallitie vnto others, which it could not giue it selfe, but by gods speciall ordinance it was vnto them a lively scale of immortallitie through Christ during their obedience. Like as the raine-bow was ordained of God to signifie and seale that after the flood which it did not before: and as wee see the superscription of the Prince causeth that part of the mettle which is stamped and coyned to differ in vse and value from that which is not coyned.

Fifthly, here we may learne, if our first parents had neede of Signes and Sacraments to lift vp their eyes to the Creator, and to seale the word, how much more haue we? Againe, if they then could not preferue life but by the Lord of life Iesus Christ, where shall we looke for life if we turne vs to any other but vnto this blessed tree of life Iesus Christ.

Sixtly, for the tree of knowledge of good and euill, to passe by mens coniectures sufficient it is for vs to know, that it was so called, not for any poyson or deadly infection that this tree had in it selfe more then any other tree, or more then our Sacramentall bread and wine contayne any speciall bane or poyson in them, and yet he that eateth these vnworthely, eateth and drinketh his owne iudgement. *1. Cor. 11.* but *metonymically*, or by a figure, it was so called, because that who so did eate thereof (God hauing made a law to the contrary) should forthwith feelee and finde the losse of their excellent libertie, and bee posselt with extreame and present miserie.

Seauenthy, when the woman gaue the Serpent some in-

Effect for the
cause.

Of the deformed Adam.

9

tertainment, in misleadng Gods holy Law, yee shall not touch it: and in doubting of the truth thereof: *leash ye dye*: Fight against for to doubt, is to wauer concerning Gods truth, neither to all doubts of Gods word. *Eph. 4. 14.* and vehement: and following her doubtfull conclusion, *Col. 2. 2.* makes it more doubtfull: saying, *ye shall not so dye, or so * cer- * tainly dye*, and hereunto he addeth a speciall confirmation he in all vnbe- full of sophistrie and deceit. For his confirmation and prooffe he in all vnbe- stands of notable blasphemies and lyes, you neede not so the word. doubt to eate of the forbidden tree: First, for that God in this 1. Blasphemie, prohibition doth know this fact would turne to your great good. Secondly, for that it is very manifest, that the feeding 2. blasphemie on this tree shall cause you to abound in great knowledge and lye. of deepe misteries. Thirdly, for that by this tree ye shall haue 3. Blasphemie such a change of nature that ye shall after some sort be Dei- fied, equall to God, or to his glorious Angels: and so hee tempted Christ. *Mat. 4.* for the wings of vaine glory, makes many follow after Sathan, and flie aloft to their vtter ruine and perdition.

Eightly, wee may here obserue Sathans boldnesse, to vtter many lyes and blasphemies one after an other, when hee seeth vs to let goe our fast * hold and lone of Gods holy * Diabolus truth, and not to tremble when wee heare his name or truth non est repen- blasphemed: Wherefore let vs keepe fast the word of truth te pccimus. in an honest and a good heart, for if we forsake it, God will forsake vs, and giue vs ouer to beleue lyes and blasphemies, as here we see. *2. Th. 2. 10.*

Ninthly, where as Sathan doth promise hen that by ea- ting the forbidden fruite *their eyes should bee opened*, hee de- ceiueth with a phrase or sentence full of ambiguity: as may appeare by these speciall differences following. For the eyes of the body are opened: First, when the blinde are cured, *John. 9.* Secondly, when a man seeth that hee could not see before, albeit he was not blinde: as *Balaam*, and *Gabriel*, and *Num. 22. 31.* *Agar* the Angels of God. Thirdly, when men see plainly, *2. Kings 6. 17.* that which they saw before darkely: as *Elisha* enemies com- *Gen. 22. 31.* *2. Kings 6. 17.*

Bij.

ming

The second part of the Catechisme.

ming to Samaria and the two disciples going to Emaus. Secondly, the eyes of the minde are opened: First by instruction. *Act. 26. 18.* Secondly, by aduersitie. *Iob. 33. 16. Psal. 119. Luke. 15.* Thirdly, by the biting, griping, and tormenting of the conscience for sinne: and thus were *Adams* eyes opened. And this the diuell intendeth what so euer he pretendeth.

Tenthly, To conclude concerning this conference. First, here remember this instruction to hold fast the word of truth, and hide it in thine heart. *Prov. 2. 1. 2. 3.* So soone as a man begins to let goe his hold, and lightly to regard it, or to doubt of it, hee begins to shake off the true feare of God. It is our faith which knitteth vs vnto God; and vnbeleefe seuereth vs from him. Secondly; next remember, it is a bad signe of a cold heart, emptied of Gods spirit, if we can heare the holy name of God, or his blessed word blasphemed without grieve and trembling.

Verse. 6.

Quest. 12. Thus farre of the conference. Now let mee heare of the fact, and euent which followed?

Ans. First, actuall rebellion followed after the former: inward and secret sinnes of the minde and heart, as we see. *Gen. 3. 6.* Secondly, This actuall rebellion and apostacie from God brought present miserie vpon their soules and bodies.

Quest. 13. First, as touching the rebellion and fact here recorded what learne we thereby?

Ans. First, we may note the three speciall baytes, whereby Sathan hooketh and deceiueh all the world. Saint *Iohn* also noteth them, and numb'reth them, First, the *Lust of the flesh*, for our flesh boyleth (before it be crucified) as a pot on fire full of lusts. *Rom. 13. 14. Gal. 5. 17. 24.* Shee saith in her heart, this forbidden fruit it was good for meate, that is, good for the belly: Secondly, *The Lust of the eyes*, shee saith in her heart, it is faire, and pleasant to the eyes. Thirdly, *The pride of life*: shee saith finally, in heart, that it was a tree to bee desired to get knowledge: And so to come to honour, and great glory. The premises embraced, the conclusion

Of the deformed Adam.

sion must bee practised, say the Lord what hee will to the contrarie.

Secondly, *how after inward conspiracie and subscription of heart to Sathans lyes and blasphemies, shee comes to the practise of open rebellion and manifest treason against God. For this fact was not a light^a offence (as some haue deemed) as shall appeare by the consequents: for it hath brought the whole frame of heauen and earth out of frame, and an heauie curse vpon our first Parents and all their posteritie. *Rom. 5. 12.*

Thirdly, how she became Sathans instrument to deceiue the man: first, by the same deceitfull perswasions wherewith Sathan seduced her: secondly, by example shee preuailes with him, so that both fell most dangerously into the same forme of transgression and condemnation, although hee thought himselfe so deere vnto God, that the Lord would not at this time draw out against him any sword of iustice.

Quest. 14. Now I desire to haue some short view of all their sinnes, which apertaine to this apostacie or contumacie as the Apostle speaketh. *Rom. 5.*

Ans. The first sinne is vnbeleefe: shee begins in the first entrance into the conference, to doubt of the truth of Gods holy word. ver. 2. Secondly, to^b continue conference with the arch-enemie of God, blaspheming the Lord, and oppugning his holy truth.

Thirdly, ^cCuriositie, they seeke after strange knowledge, not contented with Gods holy word. ver. 5.

Fourthly, ^dPride, they desired greater glory, and to haue some greater excellency, or to bee like the Lord himselfe in glory. ver. 5.

Fifthly, ^emanifest Contumacie, they proceede to the breach of his Law, against their knowledge and conscience. ver. 6.

Sixthly, they^f preferre Sathan and his lies, before God and his holy truth. ver. 6.

Seuenthly, they are^g vnthankfull vnto God for the mani-
C. iij. fold fulnesse.

*Peccatū completum.

Consider wel.

First, the person offended.

Secondly, the persons offending.

Thirdly, the time when.

Fourthly, the place where.

Fifthly, the manner how.

A conspiracie with Sathan the arch-enemie of God.

The greatest sin pardonable that euer was committed against God.

to continue with Sathan disputing against the knownen truth, & against our consciences.

3. Curiositie.

4. Pride.

5. Contumacie & manifest rebellion against knowledge & conscience.

6. To preferre Sathan or to

beleoue lies & reiect truth.

7. vnthank-

The signes & the fourrunners of the first & second death immediately possesse them.

Ioh. 2. 16.

All euill enters into vs by the senses and thoughts. The euill eye is the diuels porter which lets in the beasts of hell to destroy the soule.

The second part of the Catechisme.

fold and inspeakable pledges of his fauour and loue towards them.

*8. Presump-
tion.

* When any
childe of God
falleth into a-
ny foule sin a-
gainst God, a-
gainst his
knowledge &
conscience (as

Dauid into a-
dultery, he fal-
leth into many
sins together.

*9. The prac-
tise of the
treaso in com-
mitting the
outward act.
* Verse. 7.

Eightly, they sinne * presumptuously: ^a presuming to bee so highly in Gods fauour, that hee would not so afflict them for their transgression.

Ninthly, and lastly, after a full resolution, in great presumption they proceed to the ^b practise of this high treason against God, and did eate, against Gods manifest charge of the forbidden fruite, and so murdered themselves and their posteritie.

Quest. 15. Now tell me what were the consequents of this rebellion or contumacie (as the Apostle speaketh) of our first Parents?

Ans. They beccame forthwith the children of wrath, and of death; By sinne they became subiect to all the euils of this life, and the euerlasting curse of God after death. So the Law speaketh. *Gen. Chap. 2. 17.* So the Apostle speaketh. *Rom. 5. 12.* So the euent speaketh by sundry effects as after shall appeare.

Quest. 16. What is death?

Gen. 1. ver. 7. 8.

Ans. A separation from the comfortable presence, grace, loue, and fauour of God, both in this life, and life to come, a state contrary in all respects to that first state of his excellencie.

Quest. 17. How many kindes of death are mentioned in Scripture?

3. kinde euill.

Ans. Foure: first, death in sin, the forerunner and messenger of the second death: *Rom. 6. 2. Ephe. 2. 1.* the state of all vnregenerate: Secondly, death vnto sinne, *Rom. 6. 2.* the state of the regenerate: Thirdly, the naturall death of the body, called a dissolution. *2 Tim. 4. 6.* Fourthly, death eternall, or the second death: *2. Thes. 1. 9. Reuel. 20. 6.*

Quest. 18. And were our first parents, after their transgression, subiect to these three kindes of death?

Ans. Yea, first they beccame dead in sinne, as appeares from the 7. verse, to the 19. by the effects of sinne in them, their

Of the deformed Adam.

11

their nakednesse, their shame, their deformitie, their feare and trembling, their hiding of themselves, their couering of sin with all their might, vtterly ignorant, how to please God, all which are markes of an euill conscience, or of a man dead in sinne.

Secondly, for the naturall death or dissolution in the first death, the decree is here manifested and recorded which was neuer yet repealed ver. 19. *Heb. 9. 28.*

Thirdly, they came also by sinne vnder the heauie curse of God for the second death, against the which the Gospell concerning their mediator and redeemer Iesus Christ is preached vnto them. *Gen. 3. 15. and Gal. 3. 8.*

Quest. 19. How doth the Lord preach the Gospell and offer the meanes of reconciliation and repentance vnto our first Parents?

Ans. First, the Lord to awake them, gaue them some visible signe of his presence, verse. 8. Secondly, but when his presence did but amaze them, he spake distinctly, and called them in a speciall manner to accounts, ver. 9. Thirdly, hee ript vp their hearts, and set their sins in order beefore them. Note the great verse. 11. *Psal. 50.* to driue them to the full confession of goodnesse and them: by two questions or arguments, as thus: first, who told thee of this nakednesse? where there was none to tell thee, or cause thee to sin but thy selfe. Secondly, I see by sinners, thy trembling thou hast broken my Law, for where there is no feeling of sinne, there is no contrition, no confession, no remission.

Quest. 20. How forward findeth the Lord our first Parents to repent them of their apostacie? Where are now all the gifts of nature and free will.

Ans. Adam had no strength at all to reclaime himselfe, nor to attend Gods voyce, when God beganne to reclaime him to repentance as appeares by these arguments.

First, like a man in a feuer cries onely of his heate: so all his thoughts run vpon his nakednesse and shame, vtterly vnmindeful of Gods free mercie, that as yet hath kept him from hell and euerlasting perdition.

Secondly,

The second part of the Catechisme.

Secondly, hee seekes by all meanes to couer and lessen his sinne: and regards not how iniurious. hee is to God and man: first to the woman: *This woman*, that is, this foolish vaine woman is cause of my sinne: secondly, hee saith God gaue her, and sent her to him as the cause of his ruine and destruction.

Femina.
Verse. 12.
Contrary be-
fore. Gen. 2. 23.

Verse. 12.
Note these de-
grees in an ex-
torted and in-
voluntary
confession.

^a1. Non feci.
^b2. Feci quide-
sed bene feci.
^c3. Si male non
multum male.
^d4. Non mala
intentione.
^e5. Aliena
suacione.

Thirdly, hee comes to an extorted and confused confes-
sion. *I did eate*, that is, I haue eaten indeed, but as being se-
duced, I wot not well how, nor of what tree. So the woman
hid her sinne in like maner. And thus doe all the sonnes of
Adam when God in mercie sends them meanes of repen-
tance: ^afirst, they denie stoutly that they haue sinned: ^bsecond-
ly, they adimpudently being vrged, I haue done so indeed,
and haue I not well done? ^cthirdly, if their fact bee conuin-
ced to bee a sinne: they answere, if it bee sinne, it is not so
hainous, nor so great a sinne: ^dfourthly, and if yet they bee
further vrged as touching the greatnesse of their sinne: they
say their purpose and intention was not so euill: ^efiftly, and
lastly, if their intention and purpose bee manifested: they
confesse they haue sinned, but being lured, perswaded, and
occasioned by others, but when a man seeketh sufferage by
excuse, hee misseth his pardon.

Quest. 21. And how did the Lord proceed to worke
in them a true faith, and vnfeined repentance?

Gal. 3.

Ans. By preaching Christ and his Gospell vnto them,
that is, by preaching their euerlasting freedome and deliue-
rance, by the mediator Iesus Christ, the true seede of the wo-
man, which is here promised should bruse the serpents head.
For as the woman alone was the first organ of the Diuell to
bring in sinne to Adam, and her owne euerlasting perdition,
with all their posteritie: so the woman without the
meanes of man became the organ of the holy Ghost to saue
her selfe and the man, with all their posteritie. Where
wee may note how true repentance is an effect of the spirit
proceeding from faith and the Gospell. First, the Gospell of
Christ is manifested to the sinner, then some generall faith
and

Of the deformed Adam.

12

and grace to receiue it is wrought in the heart by the holy
Ghost: then followes a true ^ahumiliation, ^acontrition, and ^aMat. 5. 2. 3. 4.
confession, and so the pardon of sinne is sealed ^bby the spi-
rit of adoption. ^c5. 6.
^dPsal. 31. 5.
^ePsal. 51.
^fEph. 1. 14.

Quest. 22. And how did the Lord proceede with our
first Parents, after their repentance and true humiliation be-
fore him?

Ans. Hee tels them that now hauing escaped the second
death, they must for their further humiliation beare and suf-
fer many temporall chasticements in this life, because of the
great pride and corruption; which is now by this rebellion
and fall settled in them. The woman should haue many sor-
rowes, but specially in the conception, bearing, birth and e-
ducation of children. The man many griefes and afflictions
in this life, and both in his ordinarie calling, and in the end
be turned to dust, vnto the day of the resurrection.

Quest. 23. What yse learne we here to make of our af-
flictions?

Ans. First, in them and by them to bee truly humbled,
assuring our selues, they bee good for vs, and proceed from
our fathers loue. Secondly, euer to acknowledge that when
we be afflicted, it is Gods inspeakable goodnesse, that they
be temporall here, and not according to our deserts eternall
in hell. The afflictions of this life to the Godly are but gen-
tle crosses: but curses to the wicked. Thirdly, In all thine af-
flictions, remember thou art but, as it were, a little galled in
the heele, but Sathan brused in his head, and that the God
of peace will not leaue vs till hee beate him vnder our feet. ^aRom. 16.
Fourthly, in the view and consideration of the frame of hea-
uen and earth, to remember how sinne is the cause of all con-
fusion and euill on earth, and the cause that heauen and earth
haue lost their first glory and beautie.

Quest. 24. What meanes the Lord by casting them
forth out of that Paradise, sensing the place with Angels
and a fiery sword?

Ans. He meanes not y if they could find the tree of life, the
fruit

D.

The second part of the Catechisme.

fruit of it might restore them to their former state, for no Symbole can or could euer confer any such geare: but the Lord knowing how prone wee bee by nature to hypocrisie and superstition, to seeke vnto the creatures, and to forget the creator: hee willeth him hence forth to depend vpon his word and prouidence and to liue by faith in the Sonne of God: not to trust any lying spirits any more, but to waite onely on the liuing God, and for this see more in maister Perkins on the Creede. pag. 83. to 94.

The third way to know the miserie of man without Christ: by two speciall consequents of that apostacie, the dominion of Sathan and sin in this present world.

Question. 25.



Hus far shall suffice concerning this historie: now let vs heare what may be said concerning the principal consequents & effects of that apostacie?

Answer.

They are two which wee are specially to consider: First, the dominion of Sathan. *Ephe. 2. Chap. 2.* the dominion of sinne. *Rom. 5.* and both these are called *Rom. 12. 32.* the state of vnbeleefe.

Quest. 26. Tell me first what speciall arguments, can you ground vpon the 2. Chapter to the *Ephesians* to demonstrate the miserie of man without Christ?

Ans. The greatest part of this Chapter, tendeth principally to that end: one speciall conclusion touching this matter we haue in hand, which may bee hence gathered is this: Sathan and all wicked spirits, our deadly enemies, are of great strength and power to hurt vs, working effectually by

Verse. 1.

Of the deformed Adam. 13

by suggestion, as a blasting contagious spirit or winde, in all the deformed and blinde *Adams* of this world: hauing all men without exception, in the Church and without, in subiection before they bee quickned by the Gospell and holy spirit of Iesus Christ. *Ephe. 2. 1. 2. 3. 4. 5.*

If here then wee would know, what the deformed *Adam*, or what the miserie of man without Christ is: We haue the spirit of Christ answering vs: hee is a man dead in sinnes and trespasses, walking according to the course of this world after Sathan, which spiritually, and inuisibly worketh in him all rebellion and disobedience to the holy reuealed will of God: causing him to dwell and delight in the lusts of the flesh, and to follow and fulfill the will of the flesh and of the minde.

Quest. 27. I pray you let vs heare some thing of Sathans power to hurt vs, without Christ: for that some feare him too much, and some nothing at all?

Ans. The power of Sathan and wicked spirits against vs may bee knowen, and is manifested vnto vs in the Scripture by three speciall arguments: first, by their names: secondly, by their great knowledge and long experience in this world: thirdly, by their euill art and works, which they haue wrought in all ages.

First, the wicked spirits which fight against vs, and which haue all vnbeleeuers in bondage, are called by sundry significant names for our instruction in the olde and new Testament.

In the old Testament they are called by these names: ^a2. Cor. 11. 3. first, the ^aSerpent, because by the Serpent, Sathan first de- ^bShenir in ^cLeu 17. 7. ceived man: Secondly, the wicked spirits are called ^bGoates ^cShenir in Deu. 32. 17. and ^cCowes, because they did appeare vnto witches and Idolaters in this forme: thirdly, the name ^dSathan which ^dIob. 1. 6. signifieth a deadly enemy: fourthly, they bee called lying ^eSpirits: because they teach lyes, and fill men with error: ^e1. King 22. 22. fifthly, spirits of ^ffornication, of couetousnesse, of ielousie, of ^fHof. 4. 13. giddinesse, of vncleannesse, because these be their workes in ^f1. Cor. 6. 13.

D. ij.

vn-

The second part of the Catechisme.

vnbeleeuers.

Tibi nomina
mille mille
accendit artes.
Luke. 11. 21.
Ioh. 14. 30. 16.
11.
Heb. 2. 14.

In the New Testament ye haue these names: First, *That Tempter*, Mat. 4. Secondly, *That euill one*. Mat. 13. 16. Thirdly, *That enemy*. Mat. 13. ver. 17. because hee is a speciall tempter, the Father of all euill, and our arch-enemy. Fourthly, *that strong man armed*: because hee keepeth such possession of vnbeleeuers. Fifthly, *The Prince of this world, and of death*: because the greatest part of this world is in a spirituall bondage (as it were) captiues vnto Sathan, and by him vnto death eternall, as he is said to haue his throne among vnbeleeuers. *Reuel. 2. 12.* Sixtly, *The old Dragon*, *Reuel. 12. 9.* because Sathan and all his wicked spirits, haue many yeeres experience to seduce and to hurt Gods people. Seauenthy, *Beliall*. 2. *Cor. 6. 15.* for that as some say, he is the author of confusion, as Christ is of order.

These names are not giuen to one euill spirit, as the chiefe Lord and commander of all the rest; but the Scripture speaketh of these inuisible spirits after this manner to teach vs: first, that all wicked spirits, doe conspire and agree (as it were) vnder one gouernment, kingdome and cursed league to dishonour God, and to destroy men. Secondly, for that they desire to tyrannize ouer the soules and bodies of men euen in earth. Lastly, it is manifest that these names, Principalities, Dominions, Powers and Thrones are come to all Diuels, without exceptions.

Secondly, what knowledge our spirituall enemies haue, the Scripture best teacheth vs: for the Scripture testifieth of their long experience, deep knowledge, & great strength to hurt vs. First, their experience is of fife thousand yeeres and aboue. Secondly, By their long experience and quicke sight, they are scene in the qualities, and causes of most naturall things in this present world. Thirdly, they can soone discover (by reason of their agilitie and swiftnesse) thinges which are far distant. Fourthly, They are well scene in the historie and bookes of holy Scripture. *Mat. 4. 6.* Fifthly, and lastly, they are often called to and sent of God, for the execution

2phe. 6 12.

Of the deformed Adam. 14

cution of his iustice, whereby they are able to speak other whiles the truth of future euent, as the Diuell did to the witch of Endor of *Sauls* death. *1. Sam. 28. 19.*

Thirdly, for Sathans works: hee and all wicked spirits are meruailous expert to hurt any of the visible creatures in the ayre, in the water, and on the earth, and to worke great wonders, where and when the Lord seales them his commission. There strength appeares in Egypt in the grievous and great plagues, wherewith the Lord smote Egypt. *Psal. 79. 49.* There strength appeares in that strange affliction of Gods holy seruant *Iob*, by open violence of tempest destroying his children, by secret suggestions in theeues and robbers spoyling his cattell and goods, and close practises of strong poyson, infecting his body with incurable botches and boyles. *Iob. Chap. 1. & 2.* Lastly, the persecution of the Church of God by Tirants, by Heretikes, Witches and Wizards, hath euer beene by the secret practises of wicked spirits working in the Children of rebellion. Conferre these *Es. 8. 19. 20. Scriptures. 2. The. 2. 9. 10. 11. 12. Reuel. 2. 10. Dent. 18. Leu. 20. 6. 10. 11. Leue. 20. 27. Eph. 2. 2. 3.* 1. King. 22. 23.

Quest. 28. Now let vs heare the second point noted in the Answer of the 26. Question, namely, that Sathan works in all that are without Christ, and how that is?

Ans. Wee can easily proue that Sathan worketh in the children of rebellion, and hauing receiued the spirit of grace and of iudgement soone discerneth where hee worketh, but very hard is it for vs to know in what forme and manner wicked Spirits so infect all vnbeleeuers.

The holy Ghost assureth vs, hee can occupie and worke in them vpon the principall parts and faculties, of the Soule: and first for the heart the seat of our affections. The Diuell put this in *Iudas* heart to betray his Maister *Iesus Christ*. *Ioh. 13. 2.* The Diuell commeth to the hearers of the word which 1. heart. are likened to the high way, and takes away the word immediately out of their hearts. *Luke. 8. 12. Mar. 4. 15.* The Diuell filled *Ananias* and *Saphiras* heart with hypocrisie.

D. iij.

Secondly,

The second part of the Catechisme.

2. minde.

Ans. 3. Secondly, for the minde and reason, this part also is readie to heare and entertaine all euill motions of wicked spirits, for they are called spirits of error, because they doe fill mens mindes with error. 1. *Kings*. 22. and hold the mindes of men, as it were, fast bound, that they may not admit the gracious light of God shining vpon them. 2. *Cor.* 4. 4.

Where Sathan dwelleth, signes of secret working.

To know then where Sathan dwelleth. The Scriptures sets before vs these speciall arguments following: First, a heart filled with vnbeleefe, *Act.* 5. 3. Secondly, The minde full of grosse ignorance in the very grounds of Saluation. 2. *Cor.* 4. 4. *Heb.* 5. 12. Thirdly, To walke in darkenesse when men pretend knowledge, 1. *John.* 1. 5. 6. 7. Fourthly, to dwell in pollution and vncleannes of body and mind argue Sathans presence and effectuell working. *Mat.* 12. 44. 45. Fifthly, To rest contented with a bare historicall knowledge of the Gospell. *Luke* 8. 12. Sixtly, to persecute the word with blasphemies. *Mat.* 12. 30. with violence. *John.* 8. 44. and with secret and subtle practises. *Act.* 13. 10. Seauenthy, to bee so choaked with cares and pleasures, as that the word cannot bee fastened on the heart. *Luke.* 8. 14. Eightly, long contempt of the meanes of Saluation argueth Sathans effectuell working. 2. *Tim.* 2. 25. 26.

Next, for the manner of Sathans working in men. As the holy Ghost works inuisibly and spirituallly, neither seene nor heard, but felt inwardly in some measure in all true beleeuers, better knowne by the fruits, then by any sense: much like the winde blowing where it listeth. *John.* 3. euen so the operation of wicked spirits in vnbeleeuers is by an inuisible and secret breathing and suggestion, when as men are perswaded they are carried away with the very imaginations and motions of their owne hearts, and as the light of the Sunne peirceth the clouds, water and aire, so doth the Diuels operation the bodies of men.

Quest. 29. I feele often many strong motions within mee, which cause mee to tremble, and I know not whence they come, for I strue against them, & I feare euen to name them.

Ans.

Of the deformed Adam. 15

Ans. All Gods people are so troubled in like manner, much or little. These motions and thoughts proceed from a speciall agent because: first, being so euill they proceed not from our soules, nor from our corruption, for that wee doe not delight in them at all, but rather suffer them do any thing to trouble vs: secondly, Gods spirit is no cause of them, for that they be so euill: thirdly, such strange and sodaine motions must come into vs by the secret working of Sathan. Let vs then reioyce that we doe not intertaine them but pray and strue euer against them.

Quest. 30. Now proceede to that you said in the third place. Question. 26. that all men (without exception) are bound ouer in this spirituall bondage vnto Sathan, beefore that Christ lose them.

Ans. True, it is so. And such a bondage and seruitude this is, that these miserable captiues thinke not their state to bee a bondage but a freedome: and so addicted be such to follow Sathan, that much calling and crying cannot reclaim their dead hearts, till Christ himselfe vouchsafe to bind the strong man, and to cast him forth: and to open, soften, and quicken the dead hearts of men, which lye a sleepe in this extreeme miserie and bondage. All vnder the curse are vnder death, and vnder the Prince of death: *Rom.* 5. 12. 13. 32. *Heb.* 2. 14. 15. All without Christ are vnder the curse. *Gal.* 3. 10. therefore all without Christ are vnder the Prince of death. All vncleane people are in league and communion with vncleane spirits. *Mat.* 12. 13. All without Christ are vncleane. *Iob.* 14. 4. & 15. 14. 15. therefore all without Christ are in communion with vncleane spirits.

Quest. 31. Now to conclude this point, I pray you tell vs wherefore doth the Lord suffer Sathan thus to tyrannize and rage in this world?

Ans. The Lord permits euill spirits in this world. First, for the manifestation of his great iustice and wrath vpon the vessels of wrath prepared to destruction, for these *Rom.* 9. God plagues many waies in this life by wicked spirits. *Exod.*

The second part of the Catechisme.

Exod. 7. 8. 9. Chapters. Secondly, They are sent often to chasten and to humble Gods Children for the manifestation of his loue and mercie vpon the vessels of glory whom hee vouchsafeth to redeeme from this bondage by his Sonne Iesus Christ, who sets them free to praise his mercie for euer. *Iohn. 3. 16. 1. Iohn. 3. 8. Iohn. 8. 32. 34. 2. Cor. 12. 4. 5.* Thirdly, that we might euer consider and looke well to our standing in this world, for that wee bee in warfare and in pilgrimage: if we intend therefore to make our abiding here, God will stir vp the instruments of his wrath to awaken vs, let vs then stand fast and be watchfull. *Eph. 6. 12. 13.*

Quest. 32. Now let vs heare what is the second great and generall euill which is common to all the posteritie of Adam, before they be redeemed by grace in Iesus Christ.

Ans. The second euill which followed the apostacie of Adam, and hath posselt all his progenie, is originall sinne, and the corruption of nature, whereby all men liuing are come vnder the dominion of sinne, and that saying of the Apostle, *Rom. 5. 21. Sinne hath reigned vnto death.* is true, of all the sonnes and daughters of Adam, before grace raigne in them by righteousness vnto eternall life through Iesus Christ our Lord. That our naturall corruption is hereditarie and hath infected all Adams progenie, is very euident by this Scrip-

ture. *Rom. 5. 12. 13. 14. Wherefore as by one man sinne entered into the world, and death by sinne, and so death went ouer all men, by him in whom all men haue sinned.* For vnto the time of the Law, was sinne in the world, but sinne is not imputed while there is no law. But death raigned from Adam to Moses, euen ouer them also that sinned not, after the like maner of the transgression of Adam, which was the figure of him that was to come.

In these verses and the rest of the Chapter, obserue well these comparisons. First, by Adam came sinne: By Christ comes righteousness. Secondly, by sinne came death: by righteousness comes life. Thirdly, Adams sinne went ouer all: Christs righteousness is imputed to all beleeuers. Fourthly, Death raignes ouer all Adams Sonnes, before grace: life

2. Cor. 10 13.

The regiment
of sinne.

Like as a debt
binds the deb-
tor to inprison-
ment when
there is no
paymet to the
creditor, so sin
binds vs vnto
death as to a
prison when
there is no sa-
tisfaction for
sinne.

Of the well formed Adam. 16

is graunted freely to all the adopted Sonnes of God.

Quest. 33. First, I pray you tell mee, what names giues the Scripture to this naturall corruption, which the learned diuines call originall sinne?

Ans. First, it is called *that Sinne. Rom. 5. 12.* that is the hereditarie euill. Secondly, *That Sinne that dwelleth in vs. Rom. 7. 17.* for that no sinne so continueth in the beleeuer, as this doth to the day of death: therefore it is called. *Heb. 12. 1. that Sinne that hangeth so fast on.* Thirdly, *The Law of the members,* because it hath all members and parts of our body at commaund (before grace) to obey it, and to bee ruled by it as by a Law. *Rom. 7. 23.* Fourthly, it is called often concupiscence or lust. *Rom. 7. 7. James. 1. 14. 15.* because it is the mother of all vnclane motions and lusts in vs. Fifthly, *The old man. Rom. 6. 6.* so hee calls the whole masse of our corruption. Sixthly, the flesh, because this rebellion so much appeares in the outward parts. *Gal. 5. 17. Eph. 2. 3.*

Quest. 34. Many there are which denie that there is such a dangerous corruption in our nature: for the Papists say, it hath not the very nature of sin, but is a froth, and hath some appearance of sinne: The Pelagians say there came no such sinne from Adam by generation or naturall propagation, but by imitation: the Anabaptists say that since Christs incarnation there was neuer any one borne in sinne.

Ans. It is very cleere by the light of Gods word that there dwelleth in our nature, a contagious infection which wee haue by propagation from our Parents: These Scriptures yeelde a pregnant prooffe which cannot bee gainsayd. Moses saith. *Gen. 6. 3. 5. & 8. 21. The imaginations of mans hart are euill from his youth,* here the Lord condemneth our very nature as euill, assuring vs it hath a secret poyson in it. *Dauids testimonie. Psal 51. 7. Behold I was brought forth in iniquitie, and in sinne did my mother conceive mee.* Ioh condemneth our nature as poysoned and infected when hee saith. *Chap. 14. 4. & 15. 14. 15. Who can bring a cleane thing out of filthinesse or vnclane?* and againe, *What is man that he should*

E. hee

The second part of the Catechisme.

be clean, and he that is borne of a woman that he should be iust? Paul saith our very nature is poisoned & accursed, when he saith, wee are all by nature the children of wrath. Ep. 2. 3. Ro. 7. 18. for I know that in mee, that is in my flesh dwelleth no good thing. Lastly, this holy Apostle to the Romaines. 5. 12. sheweth plainly how sinne came into our nature by propagation: and 7. Chapter, how it dwells in our nature euen in the state of grace, fighting against Gods Law and holy spirit in the regenerate during this present life.

Quest. 35. Now describe this sinne plainly according to the Scriptures?

Definit.

Ans. Originall sinne is that naturall corruption which is come into the world by the apostacie of our first parents, deriued from them by natural propagation into all mankind, infecting and poysoning all parts of men, so as before grace and regeneration he hath no strength to moue or incline to any good, but to euill onely, and thereby also hee is subiect to the first and second death, till hee bee freed by grace and faith in Iesus Christ.

Quest. 36. The Apostle also addeth in the 5. Chapter to the Romaines, ver. 14. that death also raigeth, is not this a third and euill consequent?

Ans. There are many euils haue followed Adams fall, and accompanied our corruption which we haue from him: but these two before named are principally to be noted, for they cause all the rest. Death raignes because of that sinne which dwelleth in vs. These bee three terrible kings or Tyrants rather, Sin, Death, and the Diuell: and they are more terrible, because they be knit together in a league, as it were against vs. Sinne depriuing vs of grace is terrible, but more vgly whē we see death follow after it: death of it self is dreadful, but yet if death would make a quite dispatch of vs that wee should neuer be seene, it would lesse amaze vs, but when wee see Sathan the tormentor follow after it with endlesse wrath, wee must before grace stand as perplexed euer in bondage to these three enemies, till Christ free vs. Heb. 2. 14. Of

Of the deformed Adam. 17

Of actual Sinne and the dangerous growth of sinne, without Gods speciall grace preuenting it: or of sundry dangerous steps to hell,

Question. 37.



Now because we haue seene the natural root of all our euils, let vs proceede to take some view of the branches and frutes or of the actual sinnes which our naturall corruption breedeth?

Ans. If we conferre and compare wisely two Scriptures together, wee shall by Gods good grace discerne the growth of sinne euen from the roote vnto the branches and full perfection of sinne. The Scriptures specially to bee noted are these. *James. 1. 13. 14. 15. and Heb. 3. 12. 13.*

Quest. 38. First tell vs what degrees of sinne finde you in that place of Saint *James.*

Ans. Thee holy Ghost in the third to the Hebrewes teacheth vs, ver. 13. that the heart is hardened through the deceitfulness of Sinne: and Saint *James* in his Scripture teacheth vs what the sense and meaning is of these words: for he saith that sin first is breeding and working secretly and deceitfully, and as it were spreading his rootes vnder ground, and so by degrees breakes forth, to the hardning of the heart, if Gods holy grace preuent it not. Againe, saint *James* teacheth vs that sinne by degrees comes to ripeness and full perfection and so brings death euerlasting. The holy Ghost in the place before cited to the Hebrewes, sets before vs the degrees of sins perfection.

Quest. 39. First, let vs heare what bee the degrees of the deceitfulness of sinne?

E.ij.

Ans.

The second part of the Catechisme.

Ans. They are these following. The first is, *a drawing away*: The second is, *a bayting*: The third is, *a conception*: The fourth is the birth of sinne.

Quest. 40. And what call you the degrees of the perfection of sinne?

Ans. First, when sinne is brought forth and committed, it breeds negligence and coldnesse in holy exercises. Secondly, This coldnes and negligence breedeth contempt. Thirdly, Contempt causeth hardnesse of heart. Fourthly, hardnesse of heart causeth a malicious euill heart. Fifthly, the malicious euill heart becomes an vnbeleeuing heart. Sixthly, the vnbeleeuing heart, causeth an idle erroneous heart. Seauenthly, the erring, or idle wandring heart, causeth the heart past feeling. Eightly, the heart past feeling causeth an apostaticall heart.

Quest. 41. Tell me briefly what you meane, by these first degrees of the deceitfulness of sinne?

Ans. The first old roote of sinne and first step to hell is concupiscence, or that hereditarie euill which we haue from our first parents, for the Apostle often warnes vs of the deceitfulness of Sinne. *Rom. 7. 11. Eph. 4. 22. Heb. 3. 13.* and therefore because the mother is deceitfull, the daughters deceiue vs often. *Eph. 4. 22.* The second degree of sinne, or steppe to hell, the first daughter of concupiscence is a secret motion of the heart, which Saint Iames calls *a drawing away*, whereby is meant, that Sathan and the pleasures of sin, draw and steale away a mans heart to such persons and places, as can soone minister occasion, and fit baits to allure vs vnto sinne, example to cleare this: *David* being drawne away from Gods presence, and possessed with an idle heart fit for vaine thoughts, was soone taken with that bayte which was layd for him. *2. Sam. 11.* The third step to hell, or degree of sinnes deceitfulness: is *a bayting or enticing*, whereby is meant that Sathan discourseth at large with a mans heart, being drawn away from Gods presence, of pleasures, riches, honor, glory and such like, and for this practise *Eue* with Sathan is

1. Negligence.
2. Contempt.
3. Hardnes.
4. A malicious heart.
5. An vnbeleeuing heart.
6. An idle erring heart.
7. An heart past feeling.
8. An apostaticall heart.

Of the deformed Adam. 18

a notable president. *Gen. 3.* The fourth degree of sinne, and fourth step to hell is called the *conception of sinne*, whereby is Definit. meant that the hart doth like and entertaine the former bait and motions vnto sinne. The sinner is overcome with the delights of sinne and Sathans perswasions, and doth purpose in heart to practise and bring forth that euill which hee hath conceived. Signes of conception are, traueling in heart *Psal. 7. 14.* taking thoughts, *Rom. 13. 14.* and inquiring how to practise that euill which is conceived. Examples are: *Achab* sick in conception. *1. King. 21. 4.* *Iudas* traueling with mischief. *Iohn. 13.* *Sichem* inquiring how he might finde *Dinab* for his lust. *Gen. 34.* The fift degree and fift step to hell, is called the *birth of sinne*: whereby is vnderstoode the actuall and externall commission of sinne. This birth followes after conception, in some sooner, in some latter. *Abolon* conceived murther, two yeares before it was practised. So *Herodias*. The beleeuers doe neuer dwell long in conception: for they are preuented and kept by faith and grace in Iesus Christ. And thus farre of the degrees of the deceitfulness of sinne.

Quest. 42. Let vs heare in like manner what you can say of the degrees of the perfection of sinne?

Ans. The first degree of sinnes perfection, and the first step to hell is, lukewarmnes and coldnesse in all good exercises. This degree appears often in the fals of gods children. Signes of this euill are, losse of the libertie and ioy of a good conscience, and of our saluation, to bee distasted concerning the word, to leese the comfortable presence of Christ. In *Dauids* example we shall finde this degree of sinne after he had committed murther and adultery. *Psal. 51. 1, 2.*

The second degree of sins perfection, and seauenth step to hell is the contempt of the voyce of Christ speaking in his word: This is a fruit of long negligence and lukewarme profession. Contempt is to passe by the voyce and word of God as a vaine thing. *Mat. 13. 13. 14. 15. 16.* Examples, *Achab, Iezabel* and all the enemies of the word of God: many

E. iij.

foule of prouocatio.

Signes of conception.
1. The Godly walk and lye in sinne.
2. The Godly fallen cannot rest in sin, but the godles delight in sinne.
3. The godly if they fall are ouertaken by some occasio.
4. The godly after their fall are soone reclaimed, the godles most hardly, and if they leaue a little, they returne to sin againe worse.
5. First degree of prouocatio.

The second part of the Catechisme.

foule finnes follow this euill. *Rom. 2. 4. 5. 6.*

2. Degree of
prouocation.

The third degree of finnes perfection, and eight step to hell is hardnes of heart: hee that continueth without repentance in the long contempt of the holy voyce of God, shall be giuen ouer to Sathan to bee hardened in his heart. *Rom. 2. 4.* so as he shall neither bee touched by Gods iudgements to humiliation, nor moued by his mercies to any consolation: for these signes of an hardened heart may be gathered. *Heb. 3. 7. 13.* First, to tempt God by seeking new arguments of his providence, power and goodnesse. Secondly, to see many wonders, and to receiue many blessings, without thanksgiueing. Thirdly, not to regard a long experience of Gods mercies and iustice as the people in the wilderness. *Psal. 78.*

3. Degree of
prouocation.

The fourth degree of finnes perfection, and the ninth step to hell, is an euill or malicious hart, which followes very iustly an hardened heart. Wee haue naturally also an euill heart. *Jer. 17. 9. Gen. 6. 5.* but the holy Ghost in the third to the *Heb. ver. 12.* speakes of an heart which by custome of sin, and as it were, by art is become farre worse, by many degrees. for this heart is very secure not much moued with any check of conscience for any sin committed. This heart swallows vp continually common finnes without any check, lying, dissembling and common oathes, as light finnes not to bee regarded: and disputes not long to commit grosse and grievous finnes, and to liue in them: as *Herod and Herodias, Agrippa and Bernice* in open incest: *Felix and Festus* in briberie, couetousnesse and oppression: *Achah and Iezabell* in Idolatry, superstition, and all rebellion against God.

A vnbeleue-
ing heart.
4. Degree of
prouocation.

The Fift degree of finnes perfection, and the tenth step to hell, is an vnbeleueing heart: This followeth a malicious euill heart, as the effect followeth the cause. And is indeede the iust punishment, and hand of God for many finnes aforegoing. This is not to beleue, nor to giue credit to the holy oracles of God contained now in his written word. This sinne greatly prouokes Gods holy spirit. *Num. 14. 11. Deu. 32. 19. 20. & 1. 31. 32.* examples here may bee *Lots Sons,* the

Of the deformed Adam.

19

the word of God seemed vnto them to bee a iest, they gaue no credit to their fathers preaching. *Gen. 19. 14.* Great afflictions and griefes of minde, and feares may binde vp the heart of Gods best children for a time in vnbeleefe, anguish of spirit and cruell bondage. *Exod. 6. 9. & 43. 1. Mark. 16. 14. Luke. 28. 38. 39. 41. John. 20. 25. 27.*

The Sixt degree of finnes perfection, and the eleauenth step to hell is an erroneous or idle heart, giuen vp to a repro- Degree of an
bating heart, bate sense. First, there are two kindes of errors. The one is of the vnderstanding, and this we call ignorance: This error is not so dangerous. *1. Tim. 1. 13. Heb. 5. 2.* The second kinde is of the heart and affections, when as these parts are not settled to rest on God and his word, but are ready to embrace lies, idolatry and superstition, and to forsake Gods holy couenant. *Psal. 78. 37. Their heart was not upright with him: they were not faithfull in his couenant. Heb. 3. 8. 9. 10.* Long contempt, malice of heart, and vnbeleefe against the word causeth God to smite men with his spirituall plague. *Rom. 1. 28. Eph. 4. 18. 19. 2. The. 2. 11.*

The Seauenth degree of finnes perfection, and the twelfth 6. Degree of
step to hell is an heart past feeling. The heart is past feeling, prouocation.
when the conscience hath lost her proper and essentiall pro- An heart past
perties to accuse and excuse. The Gentiles were plagued feeling.
with this, for the longe contempt of the light of nature, and the often checks of their consciences accusing them: The people vnder the Gospell may farre more iustly be plagued with this spirituall plague for the contempt of the light of nature and grace shining vpon them. *1. Tim. 4. 2.* Signes of this deadly poyson, are these first, wantonnes in sin: secondly, greedinesse in sinne: thirdly, to bee giuen ouer to all vncleannes. *Eph. 4. 19.*

The thirteenth step to hell, and last degree of finnes perfection is, an apostaticall heart: and this is the most wofull state that may bee, and vnrecoerable, for here men sinne in the highest degree, euen the sinne impardonable; they haue beefore quenched the graces of Gods spirit, and now they proceed

proceede to despite the spirit of grace, and to renounce the whole couenant and all the holy meanes of their saluation, struiuing, fighting, and persecuting the holy truth of God as much as in them lyeth, with blasphemies: and these they do cheerefully, wittingly, and willingly withstand and oppose themselves against Iesus Christ, and his most holy spirit. This sinne alone is impardonable: and this is the highest degree of sinnes perfection mentioned in the Scripture.

The Fourth and the most certaine meane to know the miserie of man without Christ is, by the Law of God: for that by the Law commeth the knowledge of sinne. Rom. 3. 20. and 7. 7. 8.

Question. 43.



We haue heard by very effectuell and plaine demonstration how great mans misery is by nature and without Christ: But the Lord yet commends vnto vs a Fourth glasse to behold our deformitie and miserie, what is that?

Answer.

The great and wonderfull Law of God: for thus it is written Rom. 3. 20. By the Law commeth the knowledge of sin. Chap. 7. ver. 7. 8. I knew not Sinne but by the Law.

Quest. 44. Where is this Law written, that so serues to reueale Sinne: and what is it?

Ans. I meane the morall Law of God commended vnto vs, in the twentie Chapter of Exodus: and this Law as I suppose, may truly bee in this manner described. The Law of God is the holy commandment of Iehouah, whereby his nature and will concerning our obedience is reuealed and made knowne vnto vs.

Againe, first more fully to discribe what this Law is: for the

the first cause of it, wee doubt not this Law came from The Hea-
God: and of him, and by him hath a most royall and hea- that their Law
uently authoritie: and written by his owne hand, giuen first might haue
to Moses, and by him commended to the Church for all authoritie and
posterities. credit among
men, euer say-
ned some false
God the au-
thor of them.
Moses king of
Crete said his
Lawes came
from Iupiter,
Licurgus king
of the Lacede-
monians in-
fers his Lawes
to Appollo,
Solon of A-
thens to Mi-
nerua, Numa
Pompilius 2.
king of the
Romans re-
ceiued his laws
from Agenia,
and the Turks
their Alkoran
fro Mahomet,

Secondly, for the matter it concerneth the will and na-
ture of the true God. When the Lord forbiddeth murder, God the au-
thor of them.
first he manifesteth his will, that he is a God which abhorreth
crueltie and violence in man: next that by nature he is most
inclined to shew mercie. And likewise in forbidding adultery: Minos king of
Crete said his
first, hee willeth our holinesse and sanctification: next hee from Iupiter,
Licurgus king
teacheth vs that by nature hee hateth all vncleanesse of soule
and body. of the Lacede-
monians in-
fers his Lawes
to Appollo,
Solon of A-
thens to Mi-
nerua, Numa
Pompilius 2.
king of the
Romans re-
ceiued his laws
from Agenia,
and the Turks
their Alkoran
fro Mahomet,

Thirdly, for the forme of it, it is spirituall, holy, and iust. Rom. 7. 12. 14. and able to discover the inward affections
and secrets of the heart, as in the last commaundement.

Fourthly, for one principall ende thereof: it serues as a
speciall instrument sent from God to teach vs what the na-
ture and danger of Sinne is. Rom. 3. 20. next it is the guide
which God hath sent vs to direct vs in the way, to heauen. Psal. 119.

Quest 45. Answer me yet one doubt more, did not the
Maniches and old Heretikes iustly speake against this law: seeing the Apostle calls it the misterie of death. 2. Cor. 3. 7.
and againe hee saith the law killeth Rom. 7. 9. 10. 11. Sinne
tooke occasion by the commandment, and decined me, and there-
by slew mee.

Ans. Wee must wisely discern betweene the naturall
effects of the Law, and the accidentall consequents of the
same: or what the Law worketh in our corrupt nature. The
Law is holy, iust and good, and hath holy, iust and good ef-
fects. Rom. 7. 12. in those which are truly reuened by the word
and spirit of grace: but the contrary effects and works fol-
low in the vnregenerate because of the corruption the Law
findes in them. The Law vnto these is like water cast vpon
fire, which soone discovers the heat and fire which is with-
in.

*Lyding laps non
auit sed index
hominis put
in ubi adulter
ino sit per non
canja peccati
index discernit
ing to law
as vnlawfull
late infidels
upon small
of this*

This yeare
was the 430.
after the pro-
mise made
concerning
the Messiah
with Abraham
Gen. 12. 13. sea-
led. Gen. 17. 10.
saith the Apo-
stle. Gal. 3. 17.
following
Moses Exo. 12.
40. & Ge. 15. 13.

They heare
God speake as
in a pulpet
of fire.

in. so the Law works vpon sinners: seruing well to discouer their inward and most secret corruption. But the Law vnto the beleuer which receiues Christ and his Gospell, is sweet and comfortable like the waters of Marah (rectified & made pleasant with the tree cast in by *Moses*. Exod. 15. 25. So put Christ to the Law and hee changeth the bitterness of the Law into sweetness. Psal. 119. 19.

Quest. 46. First, let mee heare what you can say of the speciall circumstances of time, place and persons concerning this Law.

Ans. First, I say for the time of the promulgation of this Law: it was the first * yeere of their deliuerance out of Egypt, and the third moneth of the yeere. Exod. 19. ver. 1.

Secondly, for the place: it was in Horeb, called the mountaine of God. Exod. 3. 1. a place of great excellencie and note because of that vision to *Moses* concerning his ambassage to Egypt, and for that the Lord himselfe here spake all the words of his Law vnto his people. This was a mountaine in the wilderness of Sinai. Exod. 19. 1.

Thirdly, the speaker of this Law, or the person which first deliuered it in that place was *Iehoua* himselfe, three in persons, one true God, in substance. Exod. 19. 2. Hee came downe, or gaue some visible signes of his presence, in fire on the mountaine. Exod. 19. 18. The mount for the time might not be touched by man or beast. Exod. 19. 13. The messengers of his comming and presence were *Thunders, Lightnings and a thick Cloud, and the sound of a Trumpet exceeding loud.* Exod. 19. ver. 16. and *Earthquake.* ver. 18. Thus was preparation made for his Maiestie to speak and to deliuer this great law vnto his people. After all these, follow the voice of words. Heb. 12. 19. that is a liuely voyce speaking distinctly: or a voice sounding the *liuely oracles.* Act. 7. 28. & notwithstanding the people heard God speake, yet they saw nothing, that they might neuer set vp any image to resemble him. Deut. 4. 15. And the voyce of God was so terrible vnto them, that the people trembled and feared much, and desired they might no

no more heare it. Exod. 20. 18. Lastly when God had spoken all the words of this Law, hee writ the same himselfe in two tables of stone. Exod. 31. 18. *These tables were the worke of God, and this writing was the writing of God, grauen in the tables.* Exod. 32. 16.

Fourthly, the auditors or people which heard the voice of God, were the people of Israel. Exod. 19. They are prepared to meete the Lord three dayes beefore his comming. First, *Moses* propounds vnto them the forme of the covenant, and demaunds if they bee willing to accept Gods covenant, to serue and worship him as his peculiar people according to his will. They answered *all that the Lord shal command,* Ver. 1. *wee will doe,* for this Law was confirmed by many and great miracles both before and after the promulgation and writing of it. Secondly, they must prepare themselves to meete the Lord the third day, this preparation was by prayer ver. 10. and fasting. ver. 15. confer. 1. Cor. 7. 5.

Quest 47. What rules must be remembred for the right vnderstanding and vse of the commandements of this Law?

Ans. First, whereas the Lord in the morrall Law sets downe in euery precept but the grossest, and greatest sinne forbidden in the Law, yet wee must remember that vnder it, hee vnderstandeth all, euen the least sinnes of like nature; all the causes, signes, and effects of the same sinne: for example, in the seauenth Law is forbidden onely in word, but actuall adultery: yet the Lord vnder this one word vnderstandeth all sinnes, which pollute a man in that kinde of vncleanness, all the causes and effects of that vncleanness.

Secondly, all precepts affirmatiue include their negatiue: and the negatiue their affirmatiue. Where God forbids adultery, hee commands chastitie, and to keepe our vessels in sanctification and holinesse.

Thirdly, the decalouge is no otherwise to bee vnderstood, then as the best interpreters, the holy Prophets and Apostles haue opened it, and taught it in their time.

Fourthly, these ten Lawes, must bee vnto vs as ten speciall

ciall rules by which we must trie euer all the thoughts of our hearts, words of our mouth, and actions of our life.

Fittly, the first table concernes and containes all our immediate seruice and worship of God: the second, our duties vnto men, The first is of greater excellencie, for that the loue of God is the onely fountaine of our loue to men.

Sixtly, that euerly one of these ten Lawes, may haue the deepe impressions in thine heart, euer set beefore thee, the nature, greatnesse and authoritie of the Law giuen; that so thou maist rightly conceiue of the excellencie of this Law.

Seauenthy, he that will practise the holy and good things commaunded in this Law, must first renounce and forsake the euill things forbidden in this Law. *Psal. 37. Tit. 2. 10. 11.*

Eightly, the righteous man respecteth not one Table, and forgets the other, but none fully respecteth all these commandements of God. *Psal. 119. 6.*

Quest. 48. What diuisions and parts are to be considered in the decalouge?

Ans. First, the decalouge is diuided into two parts, or two tables. This diuision is manifestly allowed of God. *Ex. 34. 4. Deut. 4. 13. & 10. 43. and Mat. 22. 37.*

The second diuision is into ten parts or precepts, and this also is Gods owne diuision. *Deut. 10. 3. 4. and 4. 13. Then hee wrote vpon the tables according to the writing, the ten commandements which the Lord spake vnto you.*

The third diuision is of the precepts of each Table. The first hath foure, the second hath sixe precepts, and no more. For the first table: whereas some confound the first precept of hauing *Iehoua* for their God, and the second of the forme of his worship, it is euident, they are two distinct Lawes: the first concerning the nature of the God wee worship, he must be *Iehoua*, where the grossest Idolatrie is forbidden: The second, of the forme and manner of Gods true worship; when all mans inuentions, as a second Idolatry are forbidden. And for the second Table, that there are but sixe Lawes contained in it, is euident: First, for that in the 17. ver. (where they

say there bee two distinct Lawes) wee haue the numbring of This Law in diuerse like special lusts and secret motions of concupiscence: one verse hath wherefore if any one of these branches be a Law, euerly one of the rest must bee. The like repetition and branches yee haue in the second and fourth Law. Secondly, the Apostle comprehendeth all that is said in this seuenteenth v. or tenth commandement in this one word: *Thou shalt not couet Ro. *Or lust. 7. ver. 7.* Thirdly, we shall euer finde diuerse Lawes distinct to bee written in diuerse verses: But here wee haue but one This Law is verse the 17. of the 20. Chapter of *Exod.* and so the 21. ver. written in one of the 5. Chapter of *Deut.* wherefore the Lord here commaunds but one Law vnto his people. Fourthly, and lastly, the order of the examples here specified in *Exodus*, is not the same in *Deut. 5.* for these words, *Thou shalt not couet thy neighbours wife*, in the booke of *Deut.* haue the first place, but in *Exodus*, *thy neighbours house*, is the first branch: So by their diuision, if here bee two Lawes, it is vncertaine, which is the ninth or the tenth Law. But this confusion may not bee graunted concerning the most holy Lawes of God.

Quest. 49. Now let me heare what is the breefe summe of the decalouge?

Ans. The true forme of all the holy worship of God is set before vs in this Law.

First, in our seruice and duties immediately performed vnto him, and commended in the first Table, where wee bee taught to consider: first, what the nature of the God we worship is, in the first precept: secondly, what the forme of his worship is, in the second precept: Thridly, what his priuate and dayly worship is, in the third precept: Fourthly, what his publike worship must bee, in the fourth precept.

Secondly, in our duties to our brethren, in the second Table: where God requires of vs, both externall obedience to his Lawes: commaunding the preseruacion, first of Dignitie in the fift precept: secondly, of Life, in the sixt precept: thridly, of Chastitie, in the seauenth precept: fourthly, of the right of possession, in the eight precept: fiftly, of a good name,

Aunor, Dela-
morem proxi-
mi generat.

Hee that will
know & prac-
tise one, must
know and
keepe all.

*Deut. 4. 15. and
18 v. 1. distinct
Lawes against
the first & se-
cond Idolatry.*

name, in the ninth precept : and inward obedience, where he commands that all the secret motions and affections of the hart, to be according to his will, and condemnes the contrary, in the tenth precept.

Quest. 50. Let vs heare the very words of God in the first Law, and what seruice and duties are commaunded, and what sinnes are forbidden in it?

1. Precept.

Ans. The words are these: *I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other Gods before mee.* In these wordes I consider two things : first, a preface : secondly, a precept. The preface containeth three speciall arguments, from the excellency, greatnesse, and goodnesse of the Lawgiuer, seruing right well to moue Gods people, with attention and reuerence to heare and to receiue all the words of this Law.

The first is this, from the right of creation, *I am Iehoua*, he that is Lord ouer all, from whom, by whom, & for whom are all things, may iustly and rightly command all of necessitie to obey his Lawes : *Iehoua* is such a Lord : therefore are wee bound to heare him and obey him. The name *Iehoua* teacheth vs what the essence and glorious maiestie of God is : that hee alone hath his being of himselfe, and is the fountaine and cause of all things that are in heauen and earth, sustaining and ruling all things by his mightie power. *Rom. 11. 36. of him, from him, by him, through him, and for him are all things.* This name, also signifieth vnto vs that hee is true and constant in his word and promise. *Exod. 6. 2. 3.* So then wee see these three consequents, may iustly and rightly follow from this first argument. First, If hee giue life and being vnto all things, and sustaine all things, good reason he should commaund and rule all things. Secondly, if hee bee alone of such excellencie, as his name importeth, then must hee bee our God alone and none other. Thirdly, If hee bee *Iehoua*, true and constant in his word, then shall no iot or least part of his lawes and promises passe till all things bee performed.

Mat.

Ex illo sunt esse, et posse, omnia sustinet, omnia regit. The lawes are so superstitious that they neither dare speake nor write the name Iehoua, but in place of it, when they speake or write they vse the word Adonai.

Mat. 5. 18. The second argument is this : *I am thy God : that is, which haue bound my selfe vnto thee by a free covenant of grace and mercy in Iesus Christ. Ier. 32. 33.*

The second reason in forme seruing the first Law thus.

That God which hath and can make alone an euerlasting covenant of peace and mercie in Iesus Christ, is to bee acknowledged for the true God, and worshipped alone. *Iehoua* is the God of that eternall covenant of peace, &c. therefore *Iehoua* the true God, is to bee worshipped alone and none other.

The second reason applyed to al the commandements thus.

The God which hath graunted vs his free covenant, &c. wee are * bound to obey all his Lawes : these ten precepts are his Lawes, therefore we are bound to obey them.

Mal. 1. 6. Leu. 19. 2. Ye shall be holy for I the Lord your God am holy.

Which hath brought thee out of the land of Egypt, out of the house of bondage.

These words containe three arguments, from their late deliuerance from Egypt, which may serue also for confirmation of the second part of the second reason going before thus.

That God of whose greatnesse and goodnesse in thy deliuerance from that Egyptian bondage, thou hast a most comfortable experience hee is thy God by covenant, and let him bee thy God and none other : and much bound art thou to heare and to obey his Lawes. *Iehoua* is that God, which hath brought thee out of Egypt, and out of bondage, for a people freed from bondage are neuer their owne, but his which freeth them. *1. Cor. 6. 19.* therefore let *Iehoua* be your God, &c.

The holy Ghost warnes this people often, neuer to forget that bondage and their happy deliuerance. And the Apostle telleth vs that these things which were done for the Church, then were signes and types, of spirituall things.

Pharoh

Pharoh & the
Egyptian bon-
dage what they
signified.
Egypt a picture
of hell.

Pharoh was a notable type and patterne of the Diuell which wrought in him. *Col. 2. 3.* and by him. *Reuel. 2. 10.* against Gods people. Egypt might well resemble hell, for Gods people did endure an heauie bondage, and most bitter afflictions there. The red Sea was a manifest type of the precious blood of Iesus Christ, whereby wee must bee washed and sprinkled before wee can escape the hands of all our enemies. *1. Cor. 10. 1. 2. 3. Col. 1. 13.* Hee hath deliuered vs from the power of darknes, and hath translated us into the kingdome of his deare Sonne. This argument is often remiembred, as beeing a speciall motiue to induce this people to their obedience, *Num. 23. 22. Iudg. 2. 1. and Chap. 6. 8. 9. Micah. 6. 4. Deu. 4. 20.* And so in like manner our spirituall redemption is often set beefore vs, for the same end and purpose, *Luke 1. 74. Rom. 12. 1. Tit. 2. 11. 1. Pet. 1. 17. 18.*

Quest. 51. This shall suffice of the preface, let vs heare what you can say of the first precept?

Ans. The words are these: *Thou shalt haue none other Gods before mee,* or any of the other Gods, or strange gods to anger and prouoke mee. The summe of this Law is this: let Iehoua be thy God onely: know him, loue him, feare him, trust in him and worship him as thine onely Lord and God, for hee is the true God onely, and thy God by couenant, and the God of thy most wonderfull redemption.

3 The fence: *Thou shalt haue none other Gods.* That is, albeit vnbeleeuers account, affect and place many Idols in the place of Iehoua, even in their hearts: as their belly. *Phillip. 3. 19. the Diuell. 2. Cor. 4. 4.* their riches. *Mat. 6. 24.* yet thou shalt not doe as they doe, let Iehoua onely be thy God.

Before my face: That is, *with me,* as *ve. 23.* following: or in my presence, for that God is exceedingly prouoked to ielousie, so often as wee thrust any false God into his place: as if an vnchast wife should bring an adulterer openly beefore her husbands eyes the more to vexe his minde.

Quest. 52. Now let vs heare what doth the Lord specially require of vs in this Law?

Ans.

Ans. First in that he saith, *Let Iehoua be thy God one-* *1. Knowledge*
ly: his holy and great charge is, that wee know him and his *is heere com-*
will: for how can wee worship him as God, whose nature *manded.*
and will wee know not. This teacheth the holy Apostle say-
ing. *Rom. 10. 14. how shall they call on him, in whom they haue*
not beleueed? and how shall they beleene in him, of whom they
haue not heard. Ioh. 17. 2. This is life eternal that they know thee,
the true God, and whom thou hast sent Iesus Christ.

And first this must bee a found and true knowledge of True rules of
God, by the cleare light of his word. We may not rest with found know-
the vnbeleeuers in a bare opinion or light imagination, for ledge.
no sound loue, nor godly affiance and trust in God, can bee 1. A grounded
grounded or settled vpon the weake and fantastlicall coniec- knowledge.
tures of humaine reason, or any such deceitfull foundation of 2. Pet. 1. 12.
mans inuention. *Mat. 15. 8. 9. Eph. 4. 12. 13. 14*

Secondly, our knowledge must not bee historicall onely 2. A working
as the diuels is. *James. 2. 19.* but of power vnto sanctification knowledge.
Iohn. 15. 3. for the word of grace purgeth them, and worketh
effectually in them that beleue. *1. Thes. 2. 13.*

Thirdly, when the holy spirit writeth in the heart his di- 3. Endeour to
uine rules of found knowledge. *Ier. 31. 33.* hee works also an growe in
indeuour and care to increase in the knowledge of the truth. knowledge.
Col. 1. 10. 2. Pet. 3. 18. and to grow in grace. 2. Tim. 3. 7.

Quest. 53. Let me heare what bee the speciall branches of this knowledge?

Ans. First, to know there is a God. Secondly, to know there is but one God, not many. Thirdly, to know that this one God hath three distinct persons in one diuine essence. Fourthly, to know what God is, as hee hath reuealed himselfe in his most holy word.

The first branch, *that God is,* I learne: first, in the booke 1. The booke of
of nature. *Psal. 19. 1. The heauens declare the glory of God, and nature.*
the firmament sheweth the workes of his hands. Rom. 1. 20.
The inuisible things of God, that is his eternall power and God-
head, are seene by the creation of the world.

Secondly, by the booke of God, wherein I see, heare, and The booke of
God.
feele,

The first Commandement.

feele the great power and maiestie of God speaking within mee, searching and checking the very secret thoughts of mine heart. *Heb. 4. 12. The word of God is mightie in operation, and sharper then any two edged sword, &c. diuiding a sunder the soule and the spirit, the ioynts and the marrow, and is a discerner of the thoughts and intents of the heart.*

3. The Scripture of the spirit.

Thirdly, by the Scripture or writing of the holy spirit : which hath ingrauen and written his Lawes in our hearts: according to his promise. *Ier. 31. 33. and 32. 40.*

4. The testimony of conscience.

Fourthly, by the testimonie of conscience, concluding and speaking of this point euer constantly, till men haue smothered this sergeant (which god hath left in them) & by custome and continuance in sinne are become past feeling.

Eph. 4. 18. 19.

2. Branch of the knowledge of God.

The second branch, that there is but *one God onely* : I am taught: first by the booke of nature which teacheth mee there can bee but one infinit, and eternall first moouer, maker and preseruer of all things in heauen and earth. *Heb. 1. 2. 3.* Secondly, the booke of God is my best teacher: herein I learne this truth. *Dent. 6. 4. heare Israell, the Lord thy God is one Lord. Eph. 4. 5. 6. There is but one Lord, one God and Father of all.* Thirdly, I haue here also the consent of the Church in all ages.

3. Branch of the knowledge of God. Distinction of persons.

The third branch, this one God almightie, hath three distinct persons in one diuine essence

{ Father,
Sonne, and
holy Ghost. }

This most admirable misterie cannot be knowne, but onely by that his reueled will containd in his written word, as *Mat. Chapter. 3. and the 28. where three distinct persons are cleerely set beefore vs : The Father, the Sonne, and the holy Ghost. The Father is God and Lord : the Sonne is of the same nature. Heb. 1. 1. Iohn. 1. 1. So is the holy Ghost in like manner, Iehoua God and Lord of heauen and earth, confer Act. 28. 25. Esay. 6. 8. 9.*

4. Branch of the knowledge of God what he is.

The fourth, and Last branch what God is: this can hee best teach thee, who discribes himselfe vnto vs in termes and words

The first Commandement. 25

words fitting our capacitie on this manner. *Exod 3. 14. I am that I am : say vnto the children of Israell, I am hath sent me vnto you. Exod. 34. 5. 6. 7. The Lord proclaimed the name of the Lord, saying, The Lord, the Lord strong, mercifull and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne, and not making the wicked innocent, visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generations.*

Quest. 54. What is the second point of obedience here commaunded?

Ans. To loue the Lord thy God with all thine heart, and with all thy Soule, and with all thy * minde, and with all thy * strength. *Mar. 12. 30.* To submit my selfe in all powers of my soule and parts of my body vnto Iehoua : and to make more account of him and his will, then of all the wicked, yea then of mine owne saluation, if they could come in question and comparison together.

The Lord in that Scripture (so often repeted) first, would haue vs banish, and endeavour to cast forth continually all things contrary to his lawe: that our mindes may not think of them, nor our affections desire, nor our hearts embrace and entertaine them.

Secondly, when wee doe him any seruice, hee would haue vs to doe it with such cheerefulness, as that no part of vs within or without sit idle, but that wee strue with all our might to expresse the good affection of our hearts in his seruice. The minde must discerne him, the soule desire him, the heart must receiue him and lodge him, for thou must loue *1. Thes. 5. 28* thy neighbour as thy selfe, but God above thy selfe, neuer prize him and his loue with any thing.

Motives to stir vp our hearts to loue God, are these. *Reasons to* First, for that his loue is the onely fountaine, and first cause *of all our happinesse. Ephe. 1. 4.* moue vs to loue God.

The first cause of our election.

G.ij.

The

The first Commandement.

feele the great power and maiestie of God speaking within mee, searching and checking the very secret thoughts of mine heart. *Heb. 4. 12. The word of God is mightie in operation, and sharper then any two edged sword, &c. diuiding a sunder the soule and the spirit, the ioynts and the marrow, and is a discerner of the thoughts and intents of the heart.*

3. The Scripture of the spirit.

Thirdly, by the Scripture or writing of the holy spirit: which hath ingrauen and written his Lawes in our hearts: according to his promise. *Ier. 31. 33. and 32. 40.*

4. The testimony of conscience.

Fourthly, by the testimonie of conscience, concluding and speaking of this point euer constantly, till men haue smothered this sergeant (which god hath left in them) & by custome and continuance in sinne are become past feeling.

Eph. 4. 18. 19.

2. Branch of the knowledge of God.

The second branch, that there is but *one God onely*: I am taught: first by the booke of nature which teacheth mee there can bee but one infinit, and eternall first moouer, maker and preseruer of all things in heaven and earth. *Heb. 1. 2. 3.* Secondly, the booke of God is my best teacher: herein I learne this truth. *Dent. 6. 4. heare Israell, the Lord thy God is one Lord. Eph. 4. 5. 6. There is but one Lord, one God and Father of all.* Thirdly, I haue here also the consent of the Church in all ages.

3. Branch of the knowledge of God. Distinction of persons.

The third branch, this one God almightie, hath three distinct persons in one diuine essence

{ Father,
Sonne, and
holy Ghost. }

This most admirable misterie cannot be knowen, but onely by that his reueled will containd in his written word, as *Mat. Chapter. 3. and the 28. where three distinct persons are cleerely set beefore vs: The Father, the Sonne, and the holy Ghost. The Father is God and Lord: the Sonne is of the same nature. Heb. 1. 1. Iohn. 1. 1. So is the holy Ghost in like manner, Iehoua God and Lord of heauen and earth, confer Act. 28. 25. Esay. 6. 8. 9.*

4. Branch of the knowledge of God what he is.

The fourth, and Last branch what God is: this can hee best teach thee, who describes himselfe vnto vs in termes and words

The first Commandement. 25

words fitting our capacitie on this manner. *Exod 3. 14. I am that I am: say vnto the children of Israell, I am hath sent me vnto you. Exod. 34. 5. 6. 7. The Lord proclaimed the name of the Lord, saying, The Lord, the Lord strong, mercifull and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne, and not making the wicked innocent, visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generations.*

Quest. 54. What is the second point of obedience here commaunded?

Ans. To loue the Lord thy God with all thine heart, and with all thy Soule, and with all thy * minde, and with all thy * strength. *Mar. 12. 30.* To submit my selfe in all powers of my soule and parts of my body vnto Iehoua: and to make more account of him and his will, then of all the wicked, yea then of mine owne saluation, if they could come in question and comparison together.

The Lord in that Scripture (so often repeated) first, would haue vs banish, and endeouour to cast forth continually all things contrary to his lawe: that our mindes may not think of them, nor our affections desire, nor our hearts embrace and entertaine them.

Secondly, when wee doe him any seruice, hee would haue vs to doe it with such cheerefulness, as that no part of vs within or without sit idle, but that wee strue with all our might to expresse the good affection of our hearts in his seruice. The minde must discern him, the soule desire him, the heart must receiue him and lodge him, for thou must loue *1. Thes. 5. 25* thy neighbour as thy selfe, but God aboue thy selfe, neuer prize him and his loue with any thing.

Motives to stir vp our hearts to loue God, are these. *Reasons to* First, for that his loue is the onely fountaine, and first cause *of all our happinesse. Ephe. 1. 4.* moue vs to loue God.

The first cause of our election.

G.ij.

The

The first Commandement.

The first cause of our creation. *Psal.* 8.

The first cause of our redemption, *Ioh.* 3. 16.

The first cause of our vocation. *Rom.* 8. 29.

The first cause of our adoption, iustification and sanctification. *Rom.* 8. 15. *Eph.* 1. 13.

The fountaine and first cause of our loue, for we loue him because his loue is shed into our hearts. *Rom.* 5. 4. 5. and wee loue him, because hee loued vs first. *Ioh.* 4. 19.

Quest. 55. What vndoubted signes bee there of the true loue of God?

Ans. First, loue must issue out of a cleare heart, from a good conscience, and from faith vnfaigned: *1. Tim.* 1. 5. So that if a man find himselfe to haue these three in any good measure, hee may bee well assured his loue to God is sound, for before that faith purge the heart. *Act.* 15. 9. and bring to our consciences, a discharge from our sins in the blood of Christ. *Heb.* 9. 14. we can neuer truly loue God. When *Maries* sins were forgiven her, shee burneth in loue towards Christ, and would signifie her loue by all meanes possibly that shee can. *Luke* 7. 47. for which cause Christ gaue this testimonie of her, many sinnes are forgiven her: the true marke whereof is this, shee loued much.

Secondly, the infallible mark of our loue to God, is our loue to his word. This saith Christ: *If any man loue me, he will keep my word, and my father will loue him, and wee will come and dwell with him: he that loueth not mee, keepeth not my word.* *Iohn.* 14. 23.

Thirdly, this word wee must not onely keepe vnto our selues, but carefully labour to communicate the same vnto others, & to draw others to serue the Lord, specially vnto our children and familie. *Dent.* 6. 5. 6. 7. *These words which I command thee this day, shall be in thine hart, and thou shalt rehearse them continually vnto thy children, & thou shalt talk of the, when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, & when thou risest vp, otherwise, in blind families men loue their horses better then their children.*

Fourthly,

The first Commandement. 26

Fourthly, a fourth vndoubted signe wee loue God, is the loue of our brethren. *1. Iohn.* 3. 14. *We know we are translated from death to life, because we loue the brethren: he that loveth not his brethren abideth in death. 1. Iohn.* 4. 19. 20. *If any man say I loue God, and hate his brother, he is a lyer for how can he that loveth not his brother, whom hee hath seene, loue God whom hee hath not seene.*

Fifthly, to reioyce to think of Christ and to talke of Christ. *Gal.* 6. 14. 15.

Sixtly, to desire Christs presence aboue all things, and to mourne for his absence. *Can.* 5. 6.

Seauently, to loue all things that appertaine vnto him and his seruice.

Eightly, to esteeme greatly of Gods graces. *1. Cor.* 2. 2. *Phil.* 3. 8. 9.

Ninthly, to call vpon his name with boldnesse, and with a good conscience. *Heb.* 10. 19. 22. and Chapter. 4. 16.

Quest. 56. What is the third branch of obedience required in this Law?

Ans. Trust in God, and an holy affiance proceeding from a liuely faith in Iesus Christ. *Eph.* 3. 12. *Wee must know God, that wee may beleue in him, and loue him: wee must beleue in him and loue him, before wee can assuredly trust in him, and rest, and wait vpon his providence and holy will.*

A man is said truly to trust in God when (hauing a comfortable perswasion and answer by Gods spirit of the pardon of sinnes, and grace in Christ Iesus,) delighteth in the Lord, studying to please him, committing and commending all his affaires vnto God, waiting patiently on the Lord in all dangers: because he seeth his goodnesse in Christ, and his almightie power to deliuer him: and the signes and marks of this holy affiance and trust in God are these.

First, to doe good. *Psal.* 37. 3, hee is bountifull and good to many, for he is well assured God will repay it againe. *Psal.* 112.

Secondly, to delight in the Lord. *Psal.* 37. 4. looke what friend wee know best, loue best, and trust most, in him wee delight

Prou. 2. 1. 6.

Psal. 119. 11.

Luk. 19. 59.

Luk. 8.

Act. 15.

Luk. 22. 32.

Exod. 12. 26

Gen. 18. 19.

Ioh. 14. 15.

1. Cor. 3. 12.

Rom. 2. 18

Heb. 5. 11. 12.

Psal. 37. 2. 3. 4.

5. 6. 7.

Psal. 112.

Iob. 21. 22.

G.ij.

delight

The first Commandement.

delight most.

Thirdly, hope followeth also this holy affiance and trust in God, and this is a quiet expectation of helpe from God, in all future euents. *Psal.* 37. *denolue thy way, that is, thine affaires on the Lord, and trust in him, and he will bring it to passe,* for patience is the daughter of God, and faith which bringeth quietnesse, if not cheerefulnesse in present evils. Contrary to this hope are: to seeke to vnlawfull meanes in troubles, as *Saul* did. *1. Sam.* 28. and *Ahaziah*, to witchcraft. *2. King.* 1. 2. 3. and those distrustfull cares forbidden by Christ. *Mat.* 6. in evils and dangers present.

Fourthly, a cleauing vnto God specially in troubles, resting by faith on him alone when wee see no meanes of his prouidence to helpe vs. *Iosh.* 23. 8. *Stick fast, or hold fast, or cleane fast vnto the Lord your God, as ye haue done vnto this day.* *Act.* 11. 23. *Barnabas* in Antioch exhorted all, *that with one purpose of heart they would continue in the Lord.* *David* in Ziklag in wonderfull distresse (when his companie perplexed in their hart, and in great bitternesse were readie to stone him) hee prayed in his heart and comforted himselfe in the Lord his God: and the Lord gaue him then a wonderfull deliuerance. *1. Sam.* 30. 6.

Question. 57. What is the fourth branch of obedience required in this Law?

Ans. The true feare of God: And here to shew what this vertue is: Gods spirit teacheth vs, that a man truly feares God, when being cast downe with the excellencie of his maiestie, power, greatnesse and goodnesse, wisdom, mercie and iustice: hee is drawne and moued to come into Gods presence with greater reuerence then beefore the greatest Maieستie in the world, knowing his greatnesse, and tasting his goodnesse in Christ and by his word, hee doth most of all things feare to displease, and desire to please God in all things. The arguments to stirre vp our hearts to feare God are these. First, for that the holy Ghost doth so often assure vs that the man is blessed which feareth the Lord. *Psal.*

128.

The first Commandement. 27

128. *Prou.* 18. 14. Secondly, for that Gods spirit most delighteth in these men. *Esa.* 66. 1. 2. 3. *Psal.* 147. 11. Thirdly, for that it is a speciall bridell to keepe vs in the obedience of Gods holy Lawes. *Ier.* 32. 40. Examples *Exod.* 1. 17. in the midwiues of Egypt. *Gen.* 39. 9. in *Ioseph*. Fourthly, for that this man alone is acquainted familiarly with Gods secrets. *Psal.* 25. 14. Fifthly, for that this vertue is the beginning of all religious and diuine wisdom. *Prou.* 1. 7. Sixthly, for that Gods feare shall better prouide for our wants, then all the preposterous shifts in this life for the wicked. *Psal.* 34. ver. 9. 10. for that God makes many sweete promises vnto him, and his seede after him. *Psal.* 25. and 37. first, his soule shall dwell at ease. 25. 14. secondly, his seede shall inherit the land. 16. thirdly, he shall want nothing that is good. *Psal.* 34. 10. Seauenthly, for that God euery where commaundeth vs to feare him. *Psal.* 2. 11. *Phil.* 2. 14. 15.

Quest. 58. How is this feare begotten in vs?

Ans. This holy and cleare feare of God is bred and preserued in vs: first, by meditation of Gods mercies in Iesus Christ: *Psal.* 130. 3. *There is mercie with thee, that thou maiest bee feared.* Secondly, by meditation of his power and iustice: *Iob.* 31. 23. *Gods punishment was fearefull vnto mee, and I could not bee deliuered from his highnesse.* Againe. *Dent.* 28. 58. 59. *If thou wilt not obey and feare this glorious and fearefull name, the Lord thy God, then the Lord will make thy plagues wonderfull.* Thirdly by hearing the word preached. *Esa.* 66. 2. 3. Fourthly, by prayer, which pierceth the clouds, and ascendeth vnto the high throne of maieستie, where it beholdeth vnspeakable graces, with vnutterable passions.

Quest. 59. What is the fift branch of the obedience of this Law?

Ans. Humilitie: which is a speciall grace of God, and Defin. followeth the former vertues, as the effect the cause. This vertue causeth vs to iudge our selues as emptie and voyde of all good things in our selues, and to giue God the glory of all the good things wee haue receiued, and is a great ornament to

The first commandement.

to a man. 1. *Pet.* 5. 5. Deck or adorne your selues inwardly with lowlinesse of minde. The same Apostle commends it againe to women as a special ornament. 1. *Pe.* 3. 3. 4. labour not so much for externall beautie (saith hee) but let the hid man of the hart be uncorrupt with a meeke and quiet spirit, which is before God a thing much set by. This was *Abrahams* humilitie: the nearer hee comes to God, the more lowly and vile hee is in his owne eyes. *Gene.* 18. 17.

1. Humilitie: are these: first, all the labour of Gods spirit by the ministrie of the word, hath this scope, to prepare mens hearts in humilitie to receiue Christ: for beefore men bee humbled they cannot possibly entertaine Christ, confer *Esay.* 57. ver. 14. 15. and *Esay.* 4. ver. 12. 13. 14. 15. 16. Before wee bee poore in spirit, we cannot mourne and sorrow for sinne. *Mat.* 5. 3. 4. No sorrow for sinne, no confession of sinne: No confession of sinne, no spirit of meekenesse. *Mat.* 5. 5. No spirit of meekenesse and humilitie, no hungering desire of grace: No desire of grace. *Mat.* 5. 6. No spirit of faith. 2. *Cor.* 4. 13. No receiuing and lodging of Christ. 2. *Cor.* 13. 5. No spirit of adoption. *Eph.* 1. 15. *Rom.* 8. 15.

2. The residence of the Trinity with him. Secondly, where soeuer this grace is, there in that soule the Father, Sonne and holy Ghost, dwell and keepe residence. *Esay.* 57. 14. *Iohn.* 14. 23. *Ren.* 3. 20. *Cant.* 5. 2. 3. 4.

3. Life of God in him. Thirdly, hee that is endued with this grace, may bee well assured, the life of God is in him. *Esay.* 57. 15. *Eph.* 4. 18.

4. Taught of God. Fourthly, whereas others receiue instruction by man, the humble are so beloued, that they alone bee taught of God. *Psal.* 25. 9. *Esay.* 66. 2. 3.

5. The first gate to heaven. Fifthly, Humilitie is the gate of everlasting glory. 1. *Pet.* 5. 6. humble your selues vnder the mightie hand of God, that hee may exalt you in due time, so. *Pro.* 15. ver. 33. & 18. 12. *Mat.* 5. 3. 4.

6. Onely wise. Sixthly, this man alone is wise: *Pro.* 11. 2. with the lowly is wisdom.

7. Filled with good things. Seauenthly, this man is euer filled with the good graces of Gods

The first Commandement.

28

Gods spirit whereat the Lord euer sends the proud and rich emptie away. *Luke.* 1. 52. 53. drawing his sword against him, where euer hee meetes him.

The markes of Humilitie are these. First, to bewaile our wants and infirmities, *Mat.* 5. 5. Secondly, to bee aggrieved in heart we can no better serue and please God, *Rom.* 7. 18. 24. Thirdly, not to seeke a better place and condicion of life, then wee know to bee giuen vs and allowed of God. 1. *Tim.* 6. 7. 8. Fourthly, to walk faithfully and modestly in our vocation. 1. *Cor.* 7. 20. Fifthly not to despise our brethren. 1. *Pet.* 2. verse 17.

Quest. 60. What is the sixt branch of obedience here commaunded?

Ans. To worship God in spirit and truth. *Ioh.* 4. 22. 23. *Esay.* 45. 21. Thou shalt worship the Lord thy God, and him onely shalt thou serue. *Mat.* 4. 10. *Dent.* 6. 16. This worship principally consisteth in an holy innocation of God in prayer and thankgiuing. This worship no man can euer performe to please God, before hee hath receiued the former graces: that is, before hee hath heard God sound his blessed word vnto his Soule. *Rom.* 10. 4. that hee may haue knowledge: before his knowledge hath bred faith in his heart, that faith bring forth * loue; that faith and loue cause him to trust in God: and to * feare God: and before that all these vertues bring forth humilitie, for the man truly humbled serueth and worshipping God and none other. *Heb.* 11. 28. The blinde people worship they wot not what. *Iohn.* 4. 22. They grope after the vnknown God, and him they ignorantly worship little better then the old Pagans in Athens. They conceiue diuerse pictures of God in their mindes, because of their blindness, and so worship an idoll, but cannot possibly finde out the true God and worship him in spirit and truth.

Quest. 61. Now wee haue heard what the Lord doth command and require at our hands in this Law: let me heare also what is forbidden?

Ans. First, Ignorance is here condemned: for like as

True marks of humilitie.
1. To mourne for want.
2. To mourne we can not do that we should doe.
3. Contentment.
4. To abide in our calling.
5. Not to despise.

What prayer is.
1. *Tim.* 1. 3.

Ast. 17. 23.

H

know-

The first Commandement.

knowledge doth enlighten vs and guide vs into the possession of all Gods mercies and kingdome: so contrarilie ignorance is a barre to keepe vs in miserie and perpetuall bondage. Against this sinne the Lord complaines by one Prophet thus. *Esay. 1. 3. The Ox knoweth his owner, and the Ass his masters crib: but Israel doth not know, my people understandeth not, and by another he saith: my people are destroyed for lack of knowledge. Hosb. 4. 6.*

This ignorance is eyther first naturall, as in all beefore grace. *1. Cor. 2. 14.* or, secondly affected: which is neuer to desire the good meanes of knowledge, and to reject it when it is offered, of these *Iob* speaks Chapter. 21. 14. 15. *They say to God depart from us, for wee desire not the knowledge of thy wayes, who is the Almighty that we should serue him, and what profit should we haue, if we should pray vnto him.* Such are our blinde multitude, who notwithstanding the great light of God shining among them, yet lye in grosse ignorance euen of the fundamentall points and cheefe grounds of holy religion.

Quest. 62. What is the second grosse sinne here forbidden?

Ans. Atheisme which is to denie the diuine nature and attributes of God: Such were the Ephessians and the Gentiles beefore grace. *Ep. 2. 12* ye were at that time without Christ; and Atheists in the world.

Atheisme is either: first, close and secret of the heart, wee may call it mentall Atheisme, of such *Psal. 14. 1.* or secondly, open and professed: these men fight against nature. *Rom. 1. 18.* and are abhorred of Pagans.

Signes of this sinne are: first if it bee open and professed it is knowne by manifest blasphemies against the maiestie of God affirming with the Epicures that the world hath neither beginning nor ending: secondly, by practise to scorne Gods promises and threatnings. *2. Pet. 3. 4. Exod. 5. 2.* and all his holie worship and seruice. *Mal. 3. 13.*

Quest. 63. What is the third sinne here forbidden?

Ans.

The first Commandement. 29

Ans. The grosse and highest kinde of Idolatry: which is to worship, loue, or trust in any thing, or to set vp any thing in the stead and place of Iehoua: as the old Pagans did: first, the men of Babel had *Succoth-Benoch. 2. King. 17. 30.* Secondly, the men of Cuth, *Nergal. ibid.* Thirdly, the men of Hamath had *Ashima. ibid.* Fourthly, the Auiims made *Nibhaz and Tartak. ibid.* Fifthly, the Sepharuims *Adram-melech and Anammelech. ibid.* Sixthly, *Chemosh* was the God of the Moabites. *1. King. 11. 33. Num. 21. 29.* Seauenthy, *Baal* and *Asteroth* of the Sidonims. *Jud. 2. 11. 1. King. 5. 11. 2. King. 23. 10.* Eightly, *Dagon* was the God of the Phillistines. *Jud. 16. 23.* Ninthly, *Milcom* or *Molech* was the God of the Amonites. *1. King. 11. 5.* Tenthly, *Baal-zabub* was the God of *Eckron. 2. King. 1. 6.* Eleauenthy, *Mahomet* is the Turkes Prophet him they call vpon, and worship. Twelfthly, *Sathan* is the God of all witches and wizards, to whom they binde themselves either by a secret false faith, to selues vnto him to serue him in any kinde of abomination he shall commaund them to practise.

Quest. 64. I pray you let vs heare more at large of the Idolatry of witchcraft: doe witches so worship the Diuell as men say?

Ans. Yea, and all such as seeke after them to consult by them with *Sathan*. Every man is that in truth that hee is in the houre of temptation and day of affliction.

First, *Saul* in his calamitie could no way be comforted: he had killed the holy Priests and prophets, a cruell tyrant and great contemner of the word of God: therefore hee seeke to *Sathan* by witchcraft. *1. Sam. 28.*

Secondly, *Balak* when his people were vexed in their mindes, and in great feare of Israel, hee sent with all speede to *Balaam* the wizard grounded vpon this false and diuellish persuasion, *I know whom thou blessest as blessed, and he whom thou cursest is cursed.*

Thirdly, when the Lord plagued the great Cries of the

Hij

Phillistines

Est. 1. 3.

1cr. 4. 22. 9. 3.

Hoshea. 4. 6.

1. Cor. 2. 14.

Iob. 21. 14. 15.

2. Pet. 3. 4.

Exod. 5. 2.

Open Athe-
isme known
by profession
or practise.

The Taber-
nacles of
Daughters, or
the annoint-
ing of daugh-
ters.

The fire of
the sea.

Prophefying
a vision some

oracle of Sathā

The power of
the king.

As stroking.

Riches.

A Fish.

Their king of

Counsaile.

Baal a Lord, it

was a generall

name for all I.

dols, because

they were as

Lords and

commanders

of all their

worship spe-

cially.

Baal-berith,

Judg. 8. 33.

Baal-peor.

Num. 25. 3.

Num. 22. ye. 6.

Iosh. 13. 22.

The first Commandement.

Philistines, Ashdod (where the Temple of *Dagon* was) and Gath the kings citie, and Ekron (famous for *Baal-zebub* the God of Ekron) for the prophanation and contempt of his Arke and holy seruice, in their greatest misery they consult with their priests and wizards how they may best escape that hand of God which then plagued them. *1. Sam. 6. 2.*

Fourthly, when *Nabuchadnezzar* was troubled with his dreames, albeit he had *Daniell* and his fellowes *ten times wiser then all the inchanters of his kingdome. Dan. 1. 20.* yet his rest is most on his owne Inchanters, Astrologians, Sorcerers Chaldeans, and by these, and in trusting their lyes, his greatest affiance is in the Diuell which sent them. *Dan. 2. 2.*

Fiftly, when *Belshazzar* scorned God and his worship : God smote him with an exceeding trembling in his heart by the sight of the hand-writing which appeared : he then forth with seekes this remedie, *he cries aloud* that they should bring the Astrologians, the Chaldeans and Sooth sayers to comfort him *Dan. 5. 7.* And thus doe vnbeleeuers and false worshippers seeke to the Diuell and to his instruments in their troubles : But we must remember the name of the Lord our God. *Psal. 20. 7.*

Egipt and Chalde did greatly delight to professe these abominable faculties. These nations provided for their wizards liberally: they had their ordinary granted by the king: *Gen. 47. ver. 22.* And of all customes and tributes the first part was the Priests, that is, for the wizards, the second the kings the third the Souldiers. *Diodor. Sicul. lib. 2. cap. 3.*

Quest. 65. But it is hard to know a witch, few as yet of the learned can define a witch : and therefore it is a hard iudgement to condemne all for witches that men call wise men, and wise women?

Ans. First, the Lord making a Law against witchcraft, as well as against adultery : and punishing both with death, thought it not so hard to finde out these sinners in all ages of the world.

Secondly, againe repeating his Law, and making it more

Exod. 22,
Deut.

The first Commandement. 30

plaine vnto vs : *Deut. 18. 10. 11.* ver. hee chargeth them that if they found any making profession or practising in any of the kindes of witchcraft there specified, *a regard of times, a marker of the flying of foules, a Sorcerer, &c.* hee should bee reputed a witch, or a wizard, and suffer for his profession, albeit his secret practises with Sathan were neuer knowen to any man.

Thirdly, If witches and wizards being sought after, could bee knowne after inquisition in *Samuels* times, much more in our time, because of the great light of the Gospell to discover them : but wee read that the inquisitors of those times found them and swept the Land neere hand cleane of them. *1. Sam. 28. 12.* therefore they may in like manner bee discovered in our time.

Fourthly, againe the works of the flesh are manifest, not hard to bee discerned : witchcraft is one of the works of the *Gal. 5. 22.* flesh, and it is not so strange and hard to bee discerned.

Quest. 66. I graunt a witch may bee discerned and discovered : but it is hard for euery man to know them.

Ans. Not so, a man of meane gifts assisted by Gods holy word and spirit may soone discover them. If it were not so, it were hard for the Lord to make a law against such, adding a fearefull commination against them. *Leu. 20. 6. 27.* The Lords meaning is, if any were knowen by profession or practise (as wee see to this day there are not a few) to be addicted to any of those forbidden faculties. *Deut. 18. 10.* that then no man presume to consult with such for any cause whatsoever.

Quest. 67. Now proceede to the fourth sinne forbidden vs in this Law.

Ans. Infidelitie and distrust in God bee here forbidden and condemned as great enemies to Gods holy worship and seruice.

An vnbeleeuing heart, is a hart which doth refuse to heare, to beleue, and to obey the holy written word of God : this heart euery man hath by nature. *Gen. 6. 4. 5. 6. Ier. 17. 9.* but

H. iij.

their

The first Commandement.

their vnbeleefe is far greater, which haue receiued some light and tast of the good word of God, and yet after this refuse to beleue. Signes of the heart posselt with vnbeleefe are these.

First, some secret signes bee these: first, to loue and like, to reioyce to heare, and speake more of the creatures then of the creator and his word, as of riches. *Mat. 6. 24.* pleasures. *Luke 8. 14.* bellicheere: *Phil. 3. 19.* children parents, and parents children. *Mat. 10. 37.* &c. secondly, an vneleane filthy conscience delighting and sleeping in sinne, argueth vnbeleefe.

Secondly, more manifest and open signes be these: first, to reiect the Gospell, and to bee viterly ignorant after the long vse of the meanes. *2. Cor. 4. 4.* secondly, to tempt God. Reasons to perswade and to preserve vs against vnbeleefe are these.

First, for that vnbeleefe causeth apostacie. *Heb. 3. 12.* by faith wee bee knit to God through Iesus Christ *Eph. 3. 12.* So by vnbeleefe wee fall away from God. *Iob. 21. 14.* and *22. 21.* and *38. 15.* and *42. 6.*

Secondly, a sinne that doth most highly displease God, and which hee spares not to plague *Num. 14. 11.* and to punish in his best children. *Num. 20. 12.*

Thirdly, a sinne that blinds (as it were) the hands of Christ, and keeps back many blessings from vs. *Mar. 6. 22.* *Mat. 17. 17.* *Iohn. 20. 27.*

Fourthly, the very great roote of all sinne is vnbeleefe, the first sinne of our first parents. *Gen. 3. 2. 3. 4.* and a strong bar to keep vs from the everlasting rest. *Heb. 3.* and *4. Chap. Luke 12. 4.* *Reue. 21. 7.*

Fifthly, as men suffer their hearts to grow in vnbeleefe, or their hearts to bee posselt with this sinne, so they grow daily in the contempt of God, hardnesse of heart, and carnall securitie.

Quest. 68. Thus farre then hauing heard of the obedience and disobedience of this first law: let vs see what vse may

The first Commandement.

31

may bee made of this: first to humble and to reclaim the man without ^a Christ: secondly, to confirme and to direct the man in Christ, that is, euery living member of Iesus Christ.

Ans. First, let the man without Christ or the deformed Adam, set before him this Law as his iudge, to pronounce the true sentence of iustice against him on this manner.

The spirit of God (the best expounder of this Law) by his Prophet *Moses*, and the Apostle *Paul* saith, that they be accursed that continue not in all things written in this law to doe them.

But I am so far from doing all, that I haue done nothing that is heere commanded: Nay I haue done some of the cleane contrary euils heere forbidden: and that continually from my youth vp vnto this present time, as may appeare (if being arraigned, and examined in the presence of God according to this Law) my conscience must plead guiltie to all the parts and branches of this first Law of God.

First, the Lord requires knowledge in all his seruants, that they may loue him and feare him, &c. But I haue not known him by his word, and but darkly by his works: Nay what is worse, I haue in heart most affected ignorance: I haue thought often that there is no God: I am ready to worship any false God, and to bee of any religion, with any Prince in any nation vnder heauen, as may best serue for my present peace and libertie on earth. And I haue thought it good wisdom for ease in troubles to seeke to all witches and wizards, and if need were for my further good, to worship the Diuell himselfe, in this blindness and vnbeleefe haue I liued: and therefore my conscience cries guiltie, and by this light which God here sets before me, I must confesse that I am iustly accursed and vnder the most fearefull condemnation of God, to bee tormented in hell for euermore.

Secondly, let the man in Christ, or now desiring to bee in Christ, set this glasse before him on this manner. First, set against the curse of the Law, that most sweet and comfortable promise of the Gospell. *Rom. 8. 1.* *There is no condemna-*

Of the vse of the first Commandement & manner how wee are to apply our selues, for our exami-

nation thereby
^aEph. 2. 12.
^bRom. 8. 1.
^c2. Cor. 13. 5.
^dThe man vn-

repentant in this wise.

1. By the curse is meant the eu-erlasting maledict & wrath of God.

2. The Lord requires doing

3. All.

4. Continually.

The man re-pentant in this wise.

The second Commandement.

tion to them that are in Christ Iesus, which walke not after the flesh, but after the spirit. Secondly, mark and obserue well wherein thou art short of the obedience of this Law, in any of the branches before specified, or hast fallen into the contrary sinnes forbidden: let the meditation of Gods loue in Christ, and the sight of thy sinnes here set before thee draw from thee dayly some vnfaigned teares of repentance. *Luke. 7. 47.* for by walking vprightly in the obedience of this Law thou maist shew the power of Christ dwelling in thee. *Psa. 119. 1. 1. Pet. 2. 9.* Thirdly, that it may truly appeare that thou art in Christ, and Iesus Christ in thee. *2. Cor. 13. 5.* pray feruently in the spirit.

Quest. 69. Let vs heare first what you can say generally of the scope, summe, sense and parts of the second Law?

Ans. First for the scope, it is this, that with all care and conscience we worship God in that forme hee hath prescribed in his word and not after mans inuention. The first law was, concerning the duties which doe directly concerne the nature and person of God, and touching the substance of his worship: this Law is concerning the forme and manner of his seruice: and here the question is answered (which hath most disquieted the Church in all ages) who shall prescribe the forme of Gods worship? shall Angels? shall men? shall the Church? shall Councels? shall the learned and the wise, or shall every man serue God according to the imaginations of his owne heart? The answer is, that when we haue made choise of Iehoua for our God, and reiected all false Gods, according to his first Law: least our mindes should inuent him any seruice, hee hath here prescribed lawes himselfe for his owne most diuine and spirituall seruice.

Secondly, the summe therfore of this Law in few words it is this: worship the Lord thy God according to his reuealed will written in his word, and neuer presume to offer him any will-worship of humane inuention.

Thirdly, for the sense: the words are these: *Thou shalt not make to thy selfe any graven Image.* The Lords meaning is not

The second Commandement. 32

not to forbid all making of Images, for God did allow and commaund many to be made by Bezaleel and Aholiab. *Ex. 31. 1. 2. and 35. 30.* and *Salomons Temple* was richly adorned with Cherubins and Images of gold and siluer: The Lord then heere first forbids a man to make any image to represent him, as is very manifest. *Deut. 4. 15.* where he chargeth them not to represent him by any thing, adding this reason, *verse 12, you heard the voice of words but saw no similitude sawe a voice*: teaching vs that hee can better instruct vs by his word then by any pictures.

Nor the likenesse of any thing in heauen aboue: God forbideth here to make any image of any false God, which can bee imagined, seene, or knowne to bee in heauen, in earth, or in the waters. *Deut. 4.* in the heauens, as Starres ver. 19. Angels, Saints: in the ayre, as fethered foules ver. 17. secondly, *the likenesse of any thing on earth,* as man and beasts. ver. 18. thirdly, *of things vnder the earth* in the waters, as of any fishes ver. 18.

Thou shalt neither bow thy selfe vnto them, nor serue them: here wee bee forbidden all manner of seruice vnto an Idoll, and vnto the true God before an Idoll. *By bowing,* is meant all manner of bodily worship, capping, kneeling, kissing, dauncing before the Idoll. *Exod. 32.* or by any such signe to fauour or like them, *serue them, or worship them.*

The generall here seemes to bee put after the speciall: that no manner of seruice bee done to Idols, or to God in Idols or images: for that Idolaters can worship Idols, and God in Idols being farre absent from them, by vowes, by gifts, &c. as well appeares in the Popish superstition.

For I the Lord thy God, as beefore in the preface, *am a mightie God,* that is, hee is able with a strong hand to plague thee for all false worship, as hee did all Israell. *2. Kin. 17. 20.* and *32. 41. They feared God and serued their Images therefore the Lord by a strong hand cast off all the seede of Israell*: if thou serue a man, thou must doe as he appoynteth: if a mightie man it is dangerous to doe otherwise.

L.

And

Dagon was formed like a fish. *J. Sa. 5. 2.*

Arguments.

I 2
3

Mal. 1. 16. 2. 14

The second Commandement.

4. No cause in vs he should loue vs, much lesse be ielous ouer vs.

And a Iealous God: God hath bound himselfe as by a speciall couenant in a holy mariage with his people. *Esay.* 4. 5. *Ephe.* 5. 26. 27. when therefore men estrange their loue and seruice to any thing else, then hee cries out by his spirit, that hee is promoked to ielousie by spirituall whoredome. *Hosb.* 1. 2. Chap. looke how deeply it smiteth the heart of the louing husband, that his wife & spouse follow a stranger: so in like manner is it betweene vs and the Almighty, when wee impart his worship to any other, or serue him not as hee commandeth: But ielousie (saith *Salomon*. *Pro.* 6. 34.) is the rage of man: so kindling his ire that he will not spare in the day of vengeance: Therefore auoid all spirituall whoredome, for the Lord when hee is prouoked to ielousie is a consuming fire. *Heb.* 12. hee vseth often this complaint, *They haue moued mee to ielousie with that which is not God, they haue prouoked mee to anger with their vanities.* *Deu.* 29. 20. *Ezech.* 8. 21.

5. Visiting the iniquitie: God is said to visit his people when he comes against them with the sword of iustice. These two reasons following are two fruits and effects of ielousie. The first is an exceeding long anger, the second is an exceeding loue and mercie, for ielousie abounds in these two affections.

An example of Gods ielousie. *Exod.* 33. 10. 11. to be diligently marked.

There is a notable example of this ielousie. *Exod.* 32. for the golden calfe: for *Moses* with all his holy teares and prayers could not quench the flame of it verse 10. 11. 12. 13. yea, notwithstanding, *that Calfe was burnt in the fire, ground to powder, and strowed upon water, and the idolaters drunke of it.* ver. 20. notwithstanding three thousand men were flaine by the Leuites at that time ver. 28. notwithstanding that *Moses* proceedeth in most feruent prayer, as it were standing in the gappe betweene Gods wrath and his people, and crying, that if God would not bee appeased, that hee would rase him out of the booke of life. ver. 32. yet the Lord as not respecting all the promises, and hardly appeased for the time, answereth, *In the day of my visitation, I will visit their sinne upon them.* ver. 32. So wee see the Lord prouoked to ielousie is a consuming fire.

Of

The second Commandement. 33

Of Fathers vpon their Children: wee bee taught how this iustice is executed. *Ezech.* 18. 3. for the Iewes then complained of vniustice, that they should bee punished for the iniquitie of their Fathers: they are there answered, *that the soule which sinneth shall dye the death*, where they were taught, that they committing the same Idolatrie with their Fathers, or continuing the same or the like, were in the same condemnation: yea, they doe increase wrath vpon themselves, they are first punished for their owne, and then not repenting, for their fathers superstition, but continuing in their steps their iudgements are iustly doubled vpon them: for so it followeth in the words of the Law, *that the father and the son shall dye*, is, being of full age, transgressing.

Object. But Infants hate not God? *Ans.* True it is they commit no action of hatred, vntil they come to yeares of discretion, but onely are possesse with naturall corruption and disposition vnto euill. The old Wolfe deuoureth the sheep, the young sucking whelps doe not so, not for want of nature, but for want of strength. The spawn of all sinne and iniquitie is in all the sonnes of men from their infancie. *Ep.* 2. 3.

Vnto the third and fourth generation: By the third generation, I take it is meant the Nephew, and by the fourth his sonne. The Lord here stayeth, first, for that since this Law was deliuered in Sinai, the fathers saw no more discents in their progenie but the third and fourth generation. Again, a second reason may be for that in the fourth generation the naturall affection of kindred begins to dye and weare away.

Object. And will the Lord so long remember anger? *Ans.* So long, if Children repent not, but persist in the idolatrous steps of their fore fathers. Wherefore it standeth vs all in this land in hand not onely to reiect the Romish superstition, but also to addict ourselves (in vnsained repentance for the Idolatry of our Fathers) to worship Iehouah in spirit and truth, according to his holy will revealed in the Gospell. *Iohn* 4.

Ij.

Of

Law deliuered in Sinai

The second commandment.

Of them that hate me: first, when I turne from Gods Law to follow will-worship, I am here taught that I do in heart hate the Lord, intend and pretend what I can to the contrary: secondly, that both superstitious and profane parents which doe not bring vp their children in the true worship of God: but suffer them to bee infected with superstition, are very murderers of their owne children.

The first argument. Shewing mercie vnto thousands; here is the last argument to containe vs in the obedience of this Law. The true worshipper is blessed in his progenie for many generations, for the Lord is strong, mightie, mercifull and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands. *Exod. 34. 6. 7. Psal. 103. 5.*

First, the rich promises of Gods free grace and mercie in Christ, which concerne this life present, and that which is to come. 1. *Tim. 4. 8.* doe appertaine to the true worshippers of God and to their children. If but a meane Prince would thus binde himselfe to vs, and to our children, wee would neuer forget the clemencie: and often sollicit him for accomplishment thereof, how much more bound be we to remember the rich mercies of God in Iesus Christ, so often promised to the Godly and his children. *Pro. 20. 7. hee that walketh in his integritie is iust, and blessed shall his children bee after him.*

Secondly, Of them which loue mee and keepe my commandment: this amplification is added to warne children to follow the steps of their religious parents, and not of their superstitious forefathers: for God binds himselfe onely to the obedient children of faithfull beleeuing parents: as the Psalmist right well expoundeth it. *Psal. 103. 17. 18. The louing kindnesse of the Lord endureth for euer and euer, vpon them that feare him, and his righteousness vpon childrens children, vnto them that keepe his covenant, and thinke vpon his commandments to doe them.*

Thirdly, here wee bee taught, that the true loue of God, and the keeping of his commandments are inseparable. The loue

Ephc. 4.

The second Commandment. 34

loue of God is the fountaine of all true obedience. *Iohn. 8. 47. hee that is of God, heareth Gods word, ye therefore heare them not, because yee are not of God: if yee loue mee keepe my commandments.* The parts, or speciall branches of this law are these.

The first generall branch is, the Law it selfe, concerning the forme of Gods holy worshippe: and here note generally two branches: first, concerning the erecting of an Idoll or Image to represent, 1. the true God, Father, Sonne and holy Ghost 2. or any false, or supposed God to be worshiped by it, either in heauen, as Starres, Birds: or in earth, man or beast: or in the waters, as fishes: secondly, concerning the worshipping of the true God, 1. Before an Idoll, 2. Or the false God in any of these visible formes.

The second generall branch is, confirmation and ratification of this Law, by these sixe reasons. 1. *I am Iehoua.* 2. *I am thy Lord and God.* 3. *I am a mightie God.* 4. *I am a iealous God.* 5. *I visit the sinnes of the Fathers to the third and fourth generation.* 6. *I shew mercie to thousands &c.*

Quest. 70. Now let vs heare, what be the speciall branches of obedience required of Gods people in this Law?

Ans. In this second Law the Lord chargeth all his people to worship him in that forme and manner which he hath himselfe prescribed in his word, therefore our first care must bee to keepe rules in the principall branches and parts of his worship and seruice prescribed vnto vs, which are these.

The first principall branch of the holy worship of God here commanded is the pure preaching of his word.

The second branch of Gods holy worship here commanded, is a profitable forme of priuate reading & publike hearing of Gods word preached.

The third branch, is the right forme of inuocation and thanksgiuing prescribed in the word.

The fourth and last speciall forme, to be respected of gods holy worship is, of the administration and participation of the holy Sacraments, as God commendeth it in his word.

I. iij.

Quest. 71.

The parts of 2d. Commandment

two Branches

six reasons

Rules in Gods worship

1

2

3

4

The second commandment.

Of them that hate me: first, when I turne from Gods Law to follow will-worship, I am here taught that I do in heart hate the Lord, intend and pretend what I can to the contrary: secondly, that both superstitious and profane parents which doe not bring vp their children in the true worship of God: but suffer them to bee infected with superstition, are very murderers of their owne children.

the first argument

The first argument. *Shewing mercie vnto thousands*; here is the last argument to containe vs in the obedience of this Law. The true worshipper is blessed in his progenie for many generations, for the Lord is strong, mightie, mercifull and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands. *Exod. 34. 6. 7. Psal. 103. 5.*

First, the rich promises of Gods free grace and mercie in Christ, which concerne this life present, and that which is to come. 1. *Tim. 4. 8.* doe appertaine to the true worshippers of God and to their children. If but a meane Prince would thus binde himselfe to vs, and to our children, wee would neuer forget the clemencie: and often sollicit him for accomplishment thereof, how much more bound be we to remember the rich mercies of God in Iesus Christ, so often promised to the Godly and his children. *Pro. 20. 7. hee that walketh in his integritie is iust, and blessed shall his children bee after him.*

Eph. 4.

Secondly, *Of them which loue mee and keepe my commandment*: this amplification is added to warne children to follow the steps of their religious parents, and not of their superstitious forefathers: for God binds himselfe onely to the obedient children of faithfull beleeuing parents: as the Psalmist right well expoundeth it. *Psal. 103. 17. 18. The louing kindnesse of the Lord endureth for euer and euer, vpon them that feare him, and his righteousness vpon childrens children, vnto them that keep his covenant, and thinke vpon his commandments to doe them.*

Thirdly, here wee bee taught, that the true loue of God, and the keeping of his commandments are inseparable. The loue

The second Commandment. 34

loue of God is the fountaine of all true obedience. *Iohn. 8. 47. hee that is of God, heareth Gods word, ye therefore heare them not, because yee are not of God: if yee loue mee keepe my commandments.* The parts, or speciall branches of this law are these.

*The parts of 2d. Commandment
two Branches*

The first generall branch is, the Law it selfe, concerning the forme of Gods holy worshippe: and here note generally two branches: first, concerning the erecting of an Idoll or Image to represent. 1. the true God, Father, Sonne and holy Ghost 2. or any false, or supposed God to be worshiped by it, either in heauen, as Starres, Birds: or in earth, man or beast: or in the waters, as fishes: secondly, concerning the worshipping of the true God, 1. Before an Idoll, 2. Or the false God in any of these visible formes.

The second generall branch is, confirmation and ratification of this Law, by these sixe reasons. 1. *I am Iehoua.* 2. *I am thy Lord and God.* 3. *I am a mightie God.* 4. *I am a iealous God.* 5. *I visit the sinnes of the Fathers to the third and fourth generation.* 6. *I shew mercie to thousands &c.*

six reasons

Quest. 70. Now let vs heare, what be the speciall branches of obedience required of Gods people in this Law?

Ans. In this second Law the Lord chargeth all his people to worship him in that forme and manner which he hath himselfe prescribed in his word, therefore our first care must bee to keepe rules in the principall branches and parts of his worship and seruice prescribed vnto vs, which are these.

The first principall branch of the holy worship of God here commanded is the pure preaching of his word.

The second branch of Gods holy worship here commanded, is a profitable forme of priuate reading & publike hearing of Gods word preached.

The third branch, is the right forme of inuocation and thanksgiuing prescribed in the word.

The fourth and last speciall forme, to be respected of gods holy worship is, of the administration and participation of the holy Sacraments, as God commendeth it in his word.

I. iij.

Quest. 71.

Rules in Gods worship

1

2

3

4

The second Commandement.

Question. 71. First, let mee heare breecfely, what doth the Lord require of his Ministers touching the forme of preaching and dispensation of his word.

Ans. If God hath prescribed his word vnto man in other speciall branches of his worshippe: and bound his people to a prescript forme from the which they may not decline, much more in preaching, which is one principall part of his holy seruice and worship. The rules commanded and appertaining to this forme of Gods holy worship are these following.

1. Preach the pure word of God not mens inuentions.

First, the faithfull dispenser of Gods misteries, must be sure that hee preach the very words of God. *1. Pet. 4. 11.* If any man speake, let him speake as the words of God: for that the word of God onely is the immortall feede and instrument of the regeneration of Gods elect. *1. Tim. 1. 18.* of his owne will hee begat vs by the word of truth. *1. Pet. 1. 23.* and againe, to this end giue attendance vnto reading. *2. Tim. 1. 13.*

2. Wisdome in application.

Secondly, in dispensing the word of reconciliation committed to the true Ministers of Christ, as their onely scope must bee thereby to reconcile men vnto God. *2. Cor. 5. 19. 20. 2.* So to effect this: they must not content themselves generally to propound the same to Gods people, but with all care and conscience so to apply their holy sermons as may most serue for the *edification of Gods people. *Eph. 4. 11.* desiring euer to approue their ministrie vnto the consciences of men in the sight of God. *2. Cor. 4. 2.* and *3. 17.* and *5. 11.*

3. *Cor. 14. 12. 26.*

Thirdly, that their ministrie may take good effect in the soules of Gods elect to their edification: the holy Ghost sets beefore them, and prescribes vnto them speciall heads and grounds to follow: that all their speeches must euer tend, first, to teach, called διδασκαλία, doctrine seruing to informe the minde touching the Articles of Faith, or to comfort, secondly, to reprove, called παιδεία, which tends to reduce the mindes of men from error in doctrine, thirdly, to instruct in holinesse and true righteousness called τράπεζα, which instruction serues to informe men touching their life and conuersation,

The second Commandement. 35

tion, that Gods people may be zealous in all good works. *2. Tim. 3. 16. Tit. 1. 9.* fourthly, to correct called ἐλεγχοί, which serues to reduce men from vngodlinesse and vnrigh-
teousnesse.

4. Pastors life.

Fourthly, to this holy worship is required in the true minister of God, that by life or doctrine hee giue none occasion of offence to any in the Church of God. But contrarily, *1. Tim. 4. 12.* that hee bee vnto them that beleeue an example, in word, in conversation, in loue, in the spirit, in the faith, and in purenesse.

5. Prayer.

Lastly, Gods spirit warneth all his seruants in this high calling, that they neuer cease crying and calling vpon God, that hee would fructifie and blesse that which they haue sown and planted. *1. Sam. 1. 2. 3.* saying, Let that sinne be farre from mee, that I should cease to pray for you, or to teach you the good and right way. For so shall they purchase a good name and great libertie in the faith. *1. Tim. 2. 13.*

Que. 72. The second branch of Gods worship here commanded, is the fruitfull reading and hearing of Gods word preached: what speciall rules haue you concerning this dutie?

Ans. Such as will profit specially by the publike ministrie of Gods word preached must remember three things: first, a carefull preparation beefore: secondly, a religious attention for the time present: thirdly, a godly meditation after the publike exercises of religion.

First, for our priuate preparation: this the Lord commandeth vs. *Eccles. 4. 17.* Take heede to thy foote when thou enterest into the house of God, and be more neare to heare, then to offer the sacrifice of foolles: for they know not that they do euill. And this preparation is called our sanctification. *Exod. 19. 10. 1. Cor. 2. 15.* To this preparation and sanctification belong two things: first, what wee must embrace and practise, that wee may profite by the publike ministrie: secondly, wee must know what wee must reiect and auoid, as the speciall lets of the fruitfull hearing of the word of God preached: which are these.

First,

The second Commandement.

The first Let. First all intemperancie, or feasting, or excesse of meates
Intemperancy. the day before the Saboth, as also on the Saboth day special-
ly: for full bellies haue emptie soules, and such as feed largely
on pleasant meates can not so well tast, much lesse feed on the
good word of God. The Apostles example and practice is
a good rule for preacher and people 1. Cor. 9. 27. *I beat down
my body, & bring it to subiection, least by any meanes after I haue
preached to others, I my selfe should bee as an abiect.*

2. Distracting cares. Secondly, wee must emptie our hearts, as at all times, of
all distracting cares. *Mar. 6.* so specially on the Saboth day
of all ordinarie and lawfull cares of this life, for that we come
to meete the Lord into his house, and to heare him, the same
is to bee said also of all the pleasures and delights of this
life, for that Christ our maister teacheth vs that cares and
pleasures choke the word, and cause that it cannot possibly
possesse the heart to bring forth any fruite acceptable vnto
God. *Luke. 8. Mar. 4. Mat. 13.*

3. Pride. Thirdly, pride of heart, for some measure of knowledge,
and some gifts receiued: against this euill distemper of mind;
set euer before thee: first, the generall charge of God to all
men, to attend the publike ministrie of his word. *Rene. 2. 11.*
Rom. 10. 14. secondly, the practise of the Prophets, Christ
and his Apostles. *Psal. 122. 5. Act. 18.*

4. Choise of Teachers. Fourthly, we must auoid a proud schismaticall and parti-
all choise of teachers, which is bred either of a wicked affec-
tion, or for some diuersitie of gods gifts in the teachers. This
was *Achabs* sinne. *1. King. 22. 8.* and *Felix* was not vnlike af-
fected. *Act. 24. 25. 1. Cor. 3.* and 4. Chap. The Apostle
blames the Corinthians greatly, for this affectionate hearing,
respecting some external condicions, and inequality of gifts.
Wee must remember that Gods graces are diuerse: Some
abound in knowledge, & want the grace of vtterance: Some
pierce the heart with preaching Gods Law: some refresh the
wearied soule with preaching of the Gospel: Some profit
much, and can doe best in publike preaching: Some can do
better in priuate conference. Accept of all, and praise God
for

The second Commandement. 36

for his graces in the meanest of his seruants.

Fiftly, another euill here to bee auoyded, is a blinde pre-
iudice, and wicked conceit against their persons: and this against the
malady will neuer suffer thee to profit by their preaching person.
and ministrie.

Sixthly, carnall securitie and impenitencie causeth the mi-
nistrie of Gods word to be fruitlesse in vs: when a man car-
ries with him a wicked resolution to lie in sinne, saying, such
and such I am, and so I purpose to continue let God or the
preacher say what they can, I liue by lying and swearing, or
by vsury, and so I will liue still, God will not reueale his se-
crets to such hearts. *Psa. 25. 14.* But for their contempt giues
them ouer to many spirituall plagues which they feelee not, *John. 12. 40.*
some for many yeares. *Rom. 1. 28. 2. The. 2. 11.* *El. 6. 9.*

Seauenthly, the last let and enemy in this holy work, is
Sathan, who euer followes as a companion with all and eue-
ry one of the rest aforegoing, he takes away the word from
some immediately. *Mark. 4. 15.* from others by degrees, and
as occasions best serue him, hee euer watcheth his time to
choake the word, and to make it fruitlesse. *Luk. 8. Mat. 13.*

Quest. 73. Thus farre what euils wee ought to auoid
in our priuate preparation: Now what must we doe that we
may bee fit to attend the publike ministrie?

Ans. When a man hath well emptied himselfe of all the
former euils, then let him remember a preparation and sanc-
tification, first, of the minde, by reading and meditation: se-
condly, of the heart, by fasting and prayer.

First, to prepare the minde: preaching and reading must
neuer bee seuered. In reading regard for matter, that speci-
ally which concernes thee, and carefully the booke and text
which is handled, this was the practise of the holy Prophets.
Daniell. 9. 2. and *Dauid. Psal. 119.* of the people of God.
Act. 17. 11.

Secondly, let meditation follow: for this is the life of
reading and of all good learning. *Psal. 1. 2.* and *119. 97.* If
the Diuell cannot keepe vs from reading hee will endeavour
K. to.

The second Commandement.

to barre vs from meditation.

Secondly, prepare the heart; for there rests the immortall feede of regeneration. *Pro. 4.4. Psal. 119. 11. Luke. 8. 15.* This preparation is first by prayer, pray earnestly for a good heart: examine carefully and soundly the affections of thine heart, how sincere they bee: for wee doe not often that wee know to be best, but that our heart fancieth and liketh as best. And here know this that a willing desire to learne is a singular grace of God, pray heartely for it, that the word may bee as a sweet and comfortable food vnto thy soule. *Iob. 23. 12.* for the hart prepared hath two good properties: first, a most reuerend feare of Gods word. *Esay. 66. 2. 3.* secondly, an hungry desire to feede vpon it, and to receiue it: this desire is sometimes called faith. *Io. 4. 39. 42. Heb. 4. 2.*

Next fasting is hereunto a speciall help, as appears in the practise of the Godly in all ages.

Quest. 74. So much for preparation before: what say you for attention, which is the second dutie required in him which will heare the word of God to his saluation?

Ans. Here the spirit of God seemes to require of vs these three things: first a diligent attention of the eare to heare: secondly, a considerate intention of the minde to conceiue: thirdly, a faithfull retention of the heart to hold fast, and keepe the holy will of God reuealed.

First, for attention, God requires the eare specially and the eye to attend on him while he speaketh: the eare, *Eccles. 4. 17. Rom. 10. 14. Prou. 2. 1. 2. Psal. 45. 10. the eye. Luke. 4. 20.* ^a contrary to this reuerend attention are these sinnes: sleeping, talking, gazing, reading in the holy assemblies.

Secondly, God requires a godly minde to consider well and seriously of the holy word which is taught: this will cause men to obserue wisely the booke, the text, and the doctrines which are deliuered: a fearefull signe of wrath is it to heare much and to vnderstand nothing, this speakes the Apostle. *2. Cor. 4. 3. 4.* If the Gospell bee then hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds: that

Attention in hearing.

37

that is of infidels, that the light of the glorious Gospell of Christ, which is the Image of God, should not shine vnto them. *Deut. 29. 4.* here let it not content thee to obserue some words or fillables or sentences: but wisely consider of all doctrines and exhortations, and learne to referre all to speciall heads and grounds of the Catechisme: This intention is a true note of the Lords worke in opening the heart. *Act. 16. 14.*

Thirdly, whereas God here requires a faithfull retention ^{3. Retention.} of the heart: know this that a good heart to keep the word is a great treasure and a speciall grace of Gods holy spirit. And this heart men haue, which are so changed and so renewed in heart, that they can finde in their owne hearts those liuely impressions and formes of doctrine, as it were, effectually grauen or pictured in their owne hearts, by the working of Gods spirit in the ministrie of the word. *Rom. 6. 17.* and obey from the heart vnto the forme of the doctrine, wherevnto they are deliuered, desiring to retaine the word that they may fruitfully practise it. *Luke. 8. 15. Ioh. 13. 17. Mat. 7. 21.*

Quest. 75. And what is to bee done after that wee haue heard the word preached?

Ans. Here againe God requires meditation of vs: that wee may possesse the good things wee haue heard, and that they may haue deeper impression in vs. This meditation is either with our selues, or with others. Meditation with our selues is eyther, of the mind, or of the heart. The meditation of the minde is a discoursing with our owne vnderstanding of all that wee haue heard and can remember: a number are well affected with the word in the Church, and for want of this exercise when they are gone, their affection soone dyes in them. And here wee labour yet better, for the clearing and vnderstanding (by the light of the Scriptures) of all such doctrines as wee haue received. *Psal. 119.* This meditation the Heathen call the refining of iudgement, the life of all good learning. This serues well for the increase of knowledge and sound iudgement.

The meditation of the heart followes after: and here by

Kij.

duc

1. Prayer.

2. Fasting.

1. Attention.

^a Nehe. 8. 3.

Luke. 5. 1.

Act. 8. 6. & 10.

33.

Origen hom.

12. in Exod.

2. Intention.

The second Commandement.

due examination of our hearts, wee cause the things wee haue heard and well conceived to worke vpon our hearts and affections. *Act. 2. 37.* Wee must first settle our iudgement before we either feare or chere vp our hearts, least we haue false feares, or false ioyes: many haue iudgement and yet haue not their hearts purged, because thy ioyne not affection with iudgement.

Meditation with others is eyther with god, or men. Meditation with God, is by prayer or in prayer, to remember and to recite the good things we haue heard beefore the Lord, desiring his holy spirit to write and to engraue the same in our hearts according to his holy promise. *Ier. 32.* Meditation with men: wee call conference with the Godly, and this is with the brethren, either of the same congregation which heard with vs, as our owne familie *Act. 17.* and others. *Mal. 3. 16. 1. Pet. 3. 15. 16.* or the Godly Pastors and Teachers themselves if neede require. *Act. 2. 37. 13. 42. Mar. 4. 10.*

And thus continuing in these holy exercises, the true worshipper shall attaine by degrees Gods gracious blessing in time an assurance of spirituall wisdom and vnderstanding. *Col. 2. 2.* his weake faith. *Mat. 17.* shall bee made strong in Christ, hee shall haue an assurance of faith, *Rom. 4. 21.* his loue shall bee from the heart, and vnfaigned: and lastly he shall attaine a sound iudgement to discern good and euill. *Heb. 5. 14. Phil. 1. 9.*

Quest. 76. Now let vs come to the third forme of Gods worship which is inuocation: & here first let vs heare breefly how the Lord stirreth vp his people to this kind of worship: and next what speciall rules bee giuen to binde vs to the forme hee hath prescribed in his word.

1. Gods charge. *Ans.* Motiues vnto prayer are these following. First, Gods charge ought to moue vs vnto this holy exercise and dutie. *Psal. 50. 14. 15. Rom. 12. 11. 12.*

2. Gods promise. Secondly, God promiseti many rich graces and blessings to those which worship him in spirit and truth. *Psal. 50. 14. Luke. 11. 10. Mat. 7.*

Thirdly,

Prayer.

38

Thirdly, he assureth vs that the spirit of prayer is a singular testimonie of the spirit of grace, and of the spirit of adoption. *Rom. 8. 14. 15. Act. 9. 14. 1. Cor. 1. 2. Zac. 12. 10. 11.* for the wicked cannot pray. *Psal. 14. 3. 4.*

Fourthly, there is no one better weapon against the fiery darts of the Diuell. *Eph. 6. 18. James. 4. 7.*

Fiftly, examples: our Lord and Sauour Christ spent whole nights, or a great part of the night in prayer. *Luke. 21. 27. Daniell* three weekes. *Chap. 9.* and *Nehemias* continued a great part of the yere in fasting and prayer, for Gods Church and people. *Nehem. 1. and 2. Chapters.*

Sixtly, prayer is a familiar talke with God beefore the throne of grace, where wee are promised (if wee come in the faith of Christ) wee shall finde mercie and grace to help in time of neede. *Heb. 4. 16. Eph. 3. 12.*

Seauently, euer set before thine eyes, how greatly the prayers of the faithfull haue preuailed with the Lord in all ages: *Moses* cryeth vnto God against *Egypt. Exod. 14. 15.* putteth vs in mind of this argument. God gaue then a strange deliuerance against *Amalech*, so long, as hee fainted not in prayer *Israel* preuailed. *Exod. 17. 11.* Againe, when Gods wrath was ready to breake forth to consume all the congregation for Idolatrie: by prayer it was quenched and restrained. *Exod. 32. 10.* saying, now let me alone, that my wrath may wax hoat, for I will consume them. When *Aaron* stood praying betweene the liuing and the dead, the plague ceased. *Num. 16. 48.* So wee reade of the prayers of *Ioshua*, *Samuell*, *Dauid*, *Elias*, *Ezra*, *Nehemias*, *Daniell*, and other Prophets. *Iosh. 7. 8. 1. Sam. 12. Ezra. 9. Nehem. 1. 2. 9.*

But it may be objected, we cannot so preuaile with God as those holy men did. *Ans.* *Saint James* answereth that *Elias* was a man subiect to like passions as wee are: and the Apostle *Paul.* *Act 14. 15.* wee bee men subiect to the like passions as yee bee.

Now, concerning the rules of Gods word in this forme of Gods holy worship: they are these following.

First, the person which will haue his prayers accepted of God, *1. Person in*
K. iij. God,

The second Commandement.

God, must first see that himselfe be in fauour and grace with God by faith in Iesus Christ: for a polluted person which hath a polluted soule and conscience, defiles the most holy exercises of religion *Tit. 1. 15. 16. Hag. 2. 13. 14.* for faith grounded vpon the word of promise is the mother of all prayers, which haue acceptance with God. *Iame. 1. 6. 7.*

2. A righteous man. Secondly, hee that will bee heard of God in prayer, and preuaile with him for graces desired, must bee a righteous man, one that worketh righteousness. *Iames. 5. 16.* for the contrary it is written, *God heareth not sinners. Iohn. 9. 31.* and againe, *Pro. 28. 9. hee that turneth away his eare from hearing the Law, euen his prayer is abominable.*

Thirdly, God doth not onely require in this worship that a man bee in grace with him through Christ, and righteous in life, but also that when soeuer hee speaks vnto him, hee come with a renewed repentance: and put vp every petition and request in faith, for a man may bee a faithfull person generally, and yet an vnbeleeuer in particular. as the disciples. *Mat. 17. Abraham. Gen. 12. Zachary. Luke. 1. as Iames. 5. 15.* The prayer of faith shall saue the sick: that is, if the godly ministers and brethren carry with them a holy perswasion that through Iesus Christ their prayers shall gaine mercies and blessings for the sicke, they shall bee heard, and the weake shall bee comforted, for euery request must bee in faith, for no thing can please God without faith. *Rom. 14. 23. Heb. 11. 6.* and no prayer is to bee offered vnto God, without the mediator Iesus Christ.

4. Euery petition must bee grounded on some promise. Fourthly, the Lord also requires of vs in his word that wee make no requests nor put vp any petition vnto him for any thing whereof we haue no expresse promise in his word. This Saint Iohn teacheth vs. *1. Iohn. 5. 14. 15.* And this is the assurance that wee haue in him, that if wee aske of him according to his will, he heareth vs, and if we know that hee heareth vs, whatsoeuer wee aske, we know that we haue the petitions that we haue desired of him.

Fiftly,

Of Inuocation.

39

Fiftly, in euery petition wee make vnto God, wee must expresse two things: first, a sense and feeling of our wants: and this will cause our prayer to bee feruent. *Iames. 5. 16.* *The prayer of a righteous man auayleth much if it bee feruent.* Secondly, a desire to obtaine of him that grace whereof wee stand in neede. *Heb. 4. 16.*

Sixtly, when wee speake vnto God wee must not vse any long continued speech, rashnesse, nor many words, for this he speaketh in a speciall charge concerning this: *Be not rash in thy mouth, nor let thine heart bee hastie, to utter any thing before God, for God is in the heauens and thou art on the earth, therefore let thy words be few. Ecclesi. 5. 2.* and Christ speaketh thus: *When thou prayest vse no vaine repetition as the heathen: for they thinke to bee heard for their much babbling, bee yee not like them therefore, for your heauenly father knoweth whereof ye haue neede, before ye aske of him. Mat. 6. 7. 8.* and thus the Apostle biddeth vs pray continually. *1. Thess. 5. 17.* the Lords meaning is, not that wee should euer bee in lip-labour, and omit all other duties; but that beside our morning and euening sacrifice, we should at all times and in all occasions commend in our spirits the desires of our hearts, our words and workes vnto God in the name of Iesus Christ.

Seauently, wee must not in passions of minde desist or be weary, but seeke the Lord, and thinke vpon him the more wee bee troubled: yea albeit wee pray long, yet hee still fills our spirits with anguish: yea albeit wee bee so buffeted and astonished that we cannot speake. *Psal. 77. 2. 3. 4. 5.* notwithstanding I say all this affliction and trouble: wee must neither bee perswaded that wee doe not pray, nor that God regardeth vs not, for it is an imposture of Sathan and an error of conscience, for the spirit of prayer euen in these afflictions helpeth our infirmities: for wee know not what to pray as we ought (when wee seeme to pray best to our owne liking) but the Spirit it selfe makes request for vs, with sighes and grones which cannot bee expressed. *Rom. 8. 26.*

Eightly, meditation is a necessary companion of all holy exercises,

The second Commandement.

8. Meditation with prayer. exercises, and specially of prayer : it serues well to prepare vs before wee talk with God. *Eccles. 4. 17.* and in grises of minde holy men haue euer mixt their prayers with meditations, as *Psal. 119.* and *Psal. 77.* the Prophet speaketh of himselfe that after much mourning and calling vpon God : *hee commined with his owne heart, and his spirit searched diligently.*

9. Time and place of praier. Ninthly, the true worshippers must also haue speciall regard of place and time of prayer, for the Lord hath giuen rules for both, albeit wee bee not tyed as the Iewes were, to haue respect to Ierusalem for sacrifices, but yet wee may at all times and in all places call vpon God, *lifting vp pure hearts without wrath or doubting* : yet for our priuate prayers, Christ his charge is, that wee poure them beefore our heavenly father in secret. *Mat. 6. 7.* and this was his owne practise. *Luke. 6. 12.* and *21. 27.* Publike prayers require a publike assembly and meeting of Gods people into one congregation, and this hath a speciall promise of Christ : *Mat. 18. 20.* *where two or three (that is a small number) are gathered together in my name, there am I in the midst of them.* The godly mourned much for their absence from these holy meetings. *Psal. 84. 42. 43.* Againe, for time, the Godly are to diuide their times so wisely, that they forget not their times appointed for this exercise : *Danid* compounded with himselfe to speak vnto God three times in the day, *morning, euening, and at noone tyme will I pray and make a noyse.* So did *Daniell* Chap. 6. 10. The morning is most fit for this seruice : and God requires euer that wee consecrate vnto him the first fruits of the day. *Psal. 5. 3. 1. Sam. 1. 19.*

10. Gesture in prayer. Tenthly, The gestures of the Saints in prayers are to be obserued for our direction, for they vse that forme which may best serue the time and place, and to stir vp their harts and affections vnto prayer. *Moses* prayed kneeling and lifting vp his hands : and when hee was weary, he sate downe and prayed still lifting vp his hands vnto God. *Exod. 17. 10. 11. Salomon* prayed standing and stretching out his hands

Of Inuocation. 40

towards heauen. *1. King. 8. 22. Ezra.* fell vpon his knees, and spred out his hands vnto the Lord God. Chap. 9. 5. *Nehemias* sate downe and wept, and prayed vnto God, chap. 1. 4. *Hezekiah.* lying on his sicke bed turned his face to the wall and prayed. *2. King. 20. 2. Daniell* kneeled on his knees three times in the day. Our Sauour fell vpon his face and prayed. *Mat 26. 39. David* sighed often and wept much in his prayers vnto God. *Psal. 6. 9. 10. and 22. 1. 2. and 77. 2, 3, 4.*

Eleauently, in prayer as wee must bee mindefull to call 11. Thanks- for our wants, so must wee neuer forget in this holy worship giuing. to giue thanks for benefits receiued : both to prevent the vntowardnesse of nature, which is so vnwilling to this; we will pray often for a thing, but hardly giue thanks once : as also to shame out selues the more, if happely wee grow negligent herein. For such is the corruption of our nature, that some little grieue of an euill present (for the which wee can with many sighes and grones call vpon God) takes away from vs all the remembrance of former benefits, and so all thankfulness for them. But wee see the godly when they pray most earnestly for that they desire, they giue most humble and hartly thanks for benefits receiued : first it hath bene the order of the Church to begin and end their exercises with prayes : secondly, this exercise shall continue when all other shall cease, thirdly, in ciuill matters, either by naturall Logick, or cunning Rhetorick, we haue learned to begin a new sute with a thankfull commemoration of the old : this we must not forget in prayer hauing examples, in *Danid*, with others. *Psal. 107. 118.* First, publike. *Exod. 15. Deut. 32. 2. Chro. 20. 26.* Secondly, priuate. *Gen. 32. 10. Es. 38. Psal. 103. 1. Cor. 10. 31. 1. Thes. 5. Col. 3.* what so euer yee doe in word or deede.

Twelfthly, our last care must bee in this seruice (as wee bee iustly occasioned) publikely and priuately to giue an edge, and wings vnto our prayers by the exercise of fasting, which is not a vertue but a step to vertue, yeelding a daily help to prayer.

The second Commandement.

1. Fasting.

prayer, for this cause we read often of this staffe of prayer in the practise of the Prophets of God, & Apostles of Christ. *Daniel* prayed and fasted. Chap. 9. 1. 2. *Daniel* fasted and prayed. 1. *Sam.* 12. 16. *Anna* fasted and prayed. *Luke.* 2. 37. Our Saviour fasted and prayed. *Mat.* 4. The Apostles fasted and prayed. *Act.* 14. 23. Such then as bee ignorant of this holy exercise, or hauing knowledge vse it not, follow not the holy presidents which God hath left vs in his word, for instruction and imitation.

Quest. 77. The fourth speciall forme of Gods worship is, the administration and participation of the holy Sacraments: what rules bee giuen concerning this forme?

1. God himselfe hath ordained his Sacraments in these visible formes.

Ans. First, that euer wee consider how God hath ordained his Sacraments (by a speciall expresse charge in his written word) to be ministred in certaine knowne visible signes, and to bee continued (in that forme and manner hee hath prescribed) in his Church to the worlds end.

2. A speciall promise of grace added to the visible element & action

Secondly, wee are bound to consider here how God hath annexed to the outward element and action a special promise of grace in Christ, and hath commanded these externall meanes, by them to apply and to scale vnto the hearts of all true beleeuers, all his blessed promises and rich mercies in Iesus Christ.

3. Consider rightly of all Sacramentall phrases.

Thirdly, wee must endeauour to vnderstand wisely all the Sacramentall phrases: that wee may rightly discern betweene the signes and the thing signified: as where the Lord calls circumcision the couenant. *Gen.* 17. the lambe the Pasouer. *Exod.* 12. the bread the body of Christ. *1. Cor.* 11. 23. Baptisme our regeneration. *Act.* 3. Wee must aduisedly consider how the holy Ghost vseth this manner of speaking: first, to lift vp our hearts and eyes that we fixe them not on the externall elements, but consider of them as of diuine mysteries and pledges of inuisible graces: secondly, for that they carry with them in veritie and truth (by the work of the holy Ghost) vnto the true hearted beleeuer, all the good things which are offered and sealed by them.

Fourthly,

Of the Sacraments.

41

Fourthly, here Gods ministers must consider (albeit the substance of the Sacraments doth not depend vpon their worthinesse or vnworthinesse) that they bee in grace with God through Iesus Christ: for otherwise they greatly hurt themselves and hinder others, (as much as in them lieth) in dispensing these holy mysteries. *Esa.* 6. 7. *Mal.* 2. 1. 2. And they must not decline from the forme which Christ hath prescribed in his written word to the worlds end. *1. Cor.* 11. 23.

Quest. 78. Thus far shall suffice concerning these foure special branches of Gods worship: what occasions and helps of Gods worship be here commanded?

Ans. These following: First, a religious and holy vow which may bee discribed on this manner. A vow is an aduised and voluntary promise made vnto God, for the performing of some exercise, which lyeth in our owne power, and free choise to doe or leaue vndone: and in respect of some circumstance or occasion, seruing fitly to quicken vs vnto prayer and other holy exercises of religion. *Deut.* 23. 21. And here these rules must bee kept that wee may not vow and promise vnto God any thing vnaduisedly: first, wee may not vow things forbidden of God, as are superstitious exercises, Popish pilgrimages, and the like: secondly, wee must not vow any thing about our strength, as the Popish vow of single life in their Priests, cleane contrary to Christs words. *Mat.* 19. 11. *All men cannot receiue this thing.* Thirdly, wee must not conceiue by our voves and obseruation of them any opinion of merit: Fourthly, wee must so long obserue our voves as it serues fitly to help vs and further vs in prayer, and other holy exercises.

Secondly, the help and vse of Godly bookes written according to Gods word may quicken our zeale in Gods holic worship. *Eccles.* 12. 11.

Thirdly, the Lord here commends vnto his people, the erecting and maintaining of all Schooles of good learning, as the seminaries and nurseries of the Prophets, and of his holy

Lij.

ministrie.

The second commandment.

ministrie. 1. King. 18. 13. 2. King. 2. 17.

4. Prouision
for the mini-
strie.

Fourthly, here the Lord requires sufficient prouision for his Ministers that they may doe their worke with ioy and not with care and grieffe, for that is vnprofitable for Gods people. *Heb. 13. 17. 1. Tim. 5. 17. 18. 1. Cor. 9. 1. 11.*

5. Building &
repairing of
Churches.

Fifthly, here wee bee commanded the building and maintaining and repairing of Churches and of all things that belong herunto.

6. Mercifulnes
to the poore.

Sixtly, familiaritie with the true worshippers of God; and a liberall and bountifull hand in releauing and comforting the poore, Christ knits both together in doctrine. *Mat. 6. 1. and 14. and Cornelius in practise. Act. 10. ver. 1. 6. 7.*

Quest. 79. Thus farre of the affirmatiue part, now in the negatiue what sinnes be forgiven?

First, to repre-
sent any of the
three persons
in Trinitie by
a picture.

Ans. The first and greatest impietie here forbidden, is to represent any person in the Trinitie, by any picture, Image, painted, or formed in any matter. And here to auoid this euill wee ought to consider: first, how prone our cursed nature is vnto this. *Gal. 5. 22. 23. 24.* and how the blinde soules proceed in this idolotrie: for when man hath fained in his vaine heart that God is like that picture he hath conceived and drawne in his minde, and approued in his heart: then hee purposeth to expresse the picture of his minde, by some externall figure and worke of his hand: this done he liketh it, so that hee both honoreth it in body, and some inuisible God before it in his minde. Secondly, let vs euer aduisedly consider what the holy Prophets, Euangelists and Apostles, (the best expositors of this Law) speak against this practise: for by them the holy Ghost moueth and warneth vs as followeth.

They may not picture Iehoua, nor resemble him by any thing.

First, for that they saw no Image in the day that God spake the words of this law before them in Horeb. *Deu. 4. 15.*

Secondly,

Of Images.

42

Secondly, the Prophets iudge it a thing most vnreasonable to compare the first cause of all sense and reason vnto blocks which are void of all sense and reason, for so we compare idols for want of reason. *Psal. 115. 3. 4. Act. 17. 25. 29.* and to compare an infinite spirit to a finite body, and the incomprehensible and inuisible God vnto a stock. *Esay. 40. 21. Ier. 10. 8. Habacuk. 2. 18.* for that his nature is such as no naturall thing can resemble him, much lesse artificiall, no heauenly creature can represent him, much lesse an earthly.

Thirdly, consider well the great charge of God in his Law commanding to destroy all Images tending to any superstition. *Num. 33. 52. Ex. d. 23. Deut. 7.*

Fourthly, wee bee bound to follow herein the presidents, and practise of holy kings, euer abolishing all such monuments of superstition. *Asa. 1. King. 15. Iehu. 2. King. 10. 26. 27. 28. Hezekiah. 2. King. 18. Iosias. 2. King. 23 Chap.*

Fifthly, the very Gentiles had the same vse of their Images, which the Papiests haue at this day: for they said, they did not worship stocks and stones, but the power of God present in them and by them. See Gregor. ep. 109. lib. 7. and ep. lib. 9. and August. in Psal. 113. Images are more able to corrupt blinde soules by reason they haue mouthes, eies, eares and feet, the to reforme them, because they speak not, see not, heare not, walk not.

Sixtly, the Diuell practised in and by Images sundrie kinds of illusions in elder ages, as is well knowne hee doth euen to this day in the blinde Popish superstition. Seauenthly, but here they object against all this: first, that the Popish pictures in Churches, are but lay mens bookes, to put them in minde of diuine matters, which they can not otherwise so well conceiue, and soone forget. *Ans.* The holie Ghost answereth, that there is no agreement nor fellowship betweene the Temple of God and Idols. *2. Cor. 6. 16.* and telleth vs by his Prophet they teach lies. *Ier. 10. 3. 8. Habak. 2. 18.*

Secondly, next it is objected: that albeit it be granted, that we ought not to think that the Godhead is like to gold, or silver, or stone, grauen by art, & the inuention of man. *Act. 17. 29.* And that wee may not picture the Father in the forme of an aged man (as the Papiests doe) for albeit Daniell call him
Lij. the

The second Commandement.

the auncient of daies, yet Saint *Iames* telleth vs there is no shadowe nor appearance of any change in him: yet if it may bee graunted, that the holy Ghost may bee resembled by a doue, or by clouen tongues as *Mat. 3. 16. Act. 2. 3.* *Ans.* No such pictures can represent him: for the doue was not sent to that end, but to be a visible signe of the presence of gods holy spirit which is inuisible: as the clouen tongues were afterwards a simbole to the same purpose, where also the wind there mentioned doth more fitly represent the spirit, as *Ioh. 3.* and the tongues the gifts of the same spirit. So likewise the Doue may in some sort set before vs the graces and gifts of the same loue, and meekenesse. And to this end the cloud vnto the people of the Iewes did serue as a speciall simbole of the presence of Iehoua, Father, Sonne and holy Ghost: yet neuer painted to resemble God, or to bee adored, or to worship God by it in the Church of the Iewes.

3. Obiect. of the picture of Christ.

Thirdly, it is objected, that the humanitie of Christ, and the picture of Christ crucified may be allowed, not for adoration but in signe of loue and commemoration.

Ans. First, I answere in the words of the Apostle. *Gal. 3. 1.* labour that Iesus Christ may be so pictured by the preaching of the Gospell in the minde, that thou maist by the cie of faith behold him as clearely and more effectually then if hee were described in thy sight and crucified beefore thee: *For by faith wee behold him which is inuisible. Heb. 11. 1. 27.*

Secondly, I say we be bound to discern betweene the precious body of the Sonne of God, and the sinfull carcases of mortall men: for that this is a misterie most admirable that God should be manifested in the flesh. *1. Tim. 3. 6.* that God and man should bee so vnited together that both natures make but one person: so as albeit death parted the naturall soule from the naturall body, yet that precious bodie was still the body of that person which was the Son of God, no way subiect to any change or corruption. *Act. 2. 27.* An Image will teach vs to disioyne in our mindes those holie natures which God hath so conioyned as man ought not in the thoughts.

Against picturing Christ.

43

thoughts of his heart to separate them, but euer by spirituall wisdom and faith to distinguish them.

Thirdly, I say if no man on the earth can at this day giue vs the true picture of Christ: then is it intollerable audaciousnesse for any earthlie man to counterfaite falselie his holie parts and members. But no man can giue vs his iust stature, or truly describe his phisiognomie: therefore this ought not to be practised. And if a man cannot beare to be abused and falsely or vntruly resembled and conterfited by picture: shall we thinke it none offence to the Sonne of God?

Fourthly, wee may reason from the writings of the holie Euangelists, who were appointed and sent from God, purposely to describe the Sonne of God Iesus Christ: for if they with one consent, denie vs any helpe at all, or any one line concerning the externall lineaments, and forme of his bodie: then ought not man to presume to picture Christ after his owne inuention: but wee see clearly how the foure Euangelists purposely passe over this matter, the holie Ghost foreseeing the superstition of Antichrist, and how the Popish painted Christs should bee worshipped, to the great dishonour of our euerlasting Lord and Sauour Iesus Christ.

Fifthly, wee may reason against this Popish God on this manner: if that picture of Christ, which was allowed and commanded of God himselfe. *Num. 21. 8. Io. 3. 14.* being superstitiously abused, must be burnt to ashes. *2. King. 18. 4.* then much more these false pictures of Christ neuer allowed, but disallowed of God, and most impiously adored of vaine men, ought to bee reiected with a farre greater detestation. If any doubt of the Popish Idolatrie to their crosse their owne booke and daile practise in their false Church testifie against them.

The fourth obiection, they say the picture of Christ serues well to confute the old Heretikes, The Martionites and Valentinians which denied that Christ had a true, naturall, humane bodie.

Ans.

The Turks Present sent to the pope is but a fabulous ground for any true harted Christian by such a picture to dishonour his Lord and master Iesus Christ.

O crux aue, spes vnica, hoc passionis tempore.

Agne pijs iustitiam, reusq; dona veniam

Againe. Ecce lignum crucis venite adoremus.

Againe. Crucem tuam adoramus Domine, resurrectionem tuam sanctam glorificamus.

Concil. Trid. sess. 9.

The second Commandement.

Ans. First, if these and the like Heretikes beleue not the words, nor respect the works of Christ: if they will not beleue *Moses* and the Prophets testifying of Christ, with his Apostles and Euangelists, they will not beleue any one that shall returne from the dead, and much lesse a dead and painted Christ.

The Godly Emperours *Valens* and *Theodosius* made a law, that none should make any Image of our Saviour. Christ: and if any were found it should bee vitterly defaced and reiected. Againe, *Epiphanius* rent in peeces the picture of Christ, on a cloth. Anno. 363. because said hee, it was contrary to holy Scripture. *Epiphanius. Epist. ad Iohan. Epist. Hierosolymit. Eusebius* saith, that some conuents of the Gentiles, carried about in tables the pictures of *Peter* and *Paul* and Christ also, because this was a custome (saith hee) to remember their Pattons and benefactors. *Euseb. lib. confes. cap. 36.* Their very words are these: As our care is, in and by all meanes to maintayne the religion of the most high God: so permit wee none to purtraite, engraue, or picture, in colours, stone, or any other matter whatsoever, the Image of our Saviour: moreouer wee command that wherefoeuer such an Image can bee found, it bee taken away, and all those to bee chastised with most grieuous punishment, that attempt any thing against our commaund. *Petr. Crinitus. lib. 9. de honest. discipl.*

Quest. 80. What is the second sinne here forbidden?

Ans. In the second place wee bee here charged not to worship the Image wee haue made, nor the true God in, by, with, or before an Image or in an Idols Temple. for if man proceede to erect an Image vnto God, hee will bee no lesse bold to honor it, and his God (as hee best fancieth) in it, and before it. First, for this Idolatrie it is flatly forbidden in the expresse words of the Law. *Thou shalt not make any grauen Image. &c. Thou shalt not bow downe to them nor worship them:* And the Psalmist saith, *confounded bee all they that worship carned Images.* And the Lord requires all holy and religious

wor-

Of Images.

44

worship to bee referued for himselfe. *Mat. 4. 10.*

Ob. And whereas here they say they worship not the Image but Christ & his holy mother before their Images. *Ans.* The holy Scripture discouers this vaile, by the like practise of elder ages: for (as these men say) the old Israelites did not worship *Baal* as God, but God in *Baal*, confer. *Judg. 2. 11.* with *Hosb. 2. 16.* they did not imagine that *Baal* was the inuisible God almightie, but that the seruice which was done before that Image was done to the Lord himselfe. Againe *Michahs* superstition is condemned by the holie Ghost. *Judg. 17.* and yet did he not repose any great confidence in his Image, but thought his worship done beefore that Image was very acceptable vnto God. And the Israelites, for the golden calfe, saw the forme and knew right well the matter of it: and set it vp for none other cause but to stirre vp their affections the better to serue the inuisible God: yet they were most fearfully plagued for their inuention.

Lastly, we may not shew any signes of fauour by our presence or otherwise vnto this Idolatrous worship: against this the Apostle disputeth. *1. Cor. 8.* and *Rom. 1.*

Quest. 81. Proceede to an other branch here forbidden?

Ans. The third sinne here forbidden is to erect and set vp an Image to any false God, and to worship any false God, or any of the creatures in heaven, or earth, or in the water vnder the earth, in, by, with, or beefore an Image fained and set vp to this end and purpose. This was the great Idolatrie of the Israelites in the molten calfe after the manner of the Egyptians madnesse, and blindnesse of Pagans. *Rom. 1. 23.*

Against this the Prophets spake and writ much in their times, as *Ier. Chap. 7. ver. 18.* and *2. 17.* where hee teacheth vs how this blinde kinde of Idolaters euer conclude of religion by their bellies: For thus they reasoned then in defence of their superstition and Idolatrie. The worship of the Queene of heauen, that is, of the Sunne, Moone and Stars is best: for when wee continued that religion, then had

M.

wee listed.

Their blind & vnlearned distinction of douleia and latria will not serue, for the light of God hath taught vs now to dispell such Popish misteries, and the Scripture doth often confound these words, and indifferently vse the one for the other.

Rom. 1. 9.
1. The. 1. 9.
Mat. 4. 10.
Reuel. 19. 20.

3. sinne. An Image to represent the false God, or any of the creatures to worship them by it

Herod. li. 2. c. 2. saith that the Egyptians were of the first, that made Images to represent their Gods with what figures they weelisted.

The second Commandement.

wee plentie of victuals and were well, and felt none euill. And thus doe the children of the false God, euen the Papists to this day conclude against Gods holy and pure worship. For they fill their Temples with the Images and pictures of the Apostles, Euangelists, Martyrs, Confessours, Virgins, Angels, Archangels, and such like, worshipping their Image, and inuocating the Saints departed, beefore these dead pictures, as is well knowne by the practise and charge of the Church of Rome: and if they relinquish this abomination, they are settled in this mis-beliefe they shall not prosper. But Gods pure worship and wisdom and will is knowne onely to Gods faithfull people, vnto whom the holy Ghost giues this speciall marke, they abhorre all monuments of superstition. *Esay.* 30. 21. because inuocation of Saints is forbidden: first, by the Apostles. *Act.* 10. 25. and 14. 13. Secondly, by the Angel. *Reue.* 22. 8. *Iud.* 13. 16. Thirdly, for that it cannot proceede from faith. *Rom.* 10. 14. Fourthly, for that they see not the meaning or sense, *φρόνιμα* the grones and desires of the spirit of prayer. *Rom.* 8. 26. 27. Fifthly, for that the mediator of our intercession must sprinkle our prayers with his blood and so present them to God. Sixtly, for that the faithfull neuer worshipped but Iehoua, Father, Sonne, and holy Ghost.

Images and pictures beegan to bee set vp in Churches about the yeare 380. the first occasion was this: they reuerenced greatly the holy memorie of the Apostles and Martyrs of those times, and therefore set vp in priuate houses the pictures of them, as wee doe in these times, the pictures of Maister I. Calvin, maister P. martyr, Beza, Bucer, Melancthon, and others: from their priuate houses they began euen then to set them vp in Churches, but onely for memorie sake: and yet the Godly Fathers then were offended that these Images (made onely for ciuill vse) should be set vp in Temples, desiring to retaine (as they speake) *pristinam & primitiuam simplicitatem*; for they feared the mischiefe which followed. See the Booke of Wisdom. Chapter. 14. 10.

11. 12.

Of mens Inuentions.

45

11. 12. 13. 16. to the like effect.

Quest. 82. Proceede to the fourth Sinne.

Ans. Vnder this kinde of seruing God in and by Images heere forbidden, all the inuentions of men as touching the substance of Gods worship are condemned, and such seruice of God, the Apostle containes vnder this one generall head *will-worship.* *Col.* 2. 23. *Dent.* 12. 8. *Thou shalt not doe euery man what seemeth good in his owne eyes.* *Ez.* 29. 13. *Their feare toward mee was taught by the precept of men; that is, they worship mee in vaine following the precepts of men.* *Mat.* 15. 9. For this practise the Prophet *Jeremie* saith the people of his time did walke stubbornly after their owne heart. *Ier.* 13. 10. and 16. 13. and 18. 12. and 19. 15.

All corruptions and sinnes in preaching the word, in hearing the word, in administration and participation of the Sacraments, and in inuocation contrary to the former rules of pietie, as being meerly of the diuell, & mans inuention, belong to this question and are here condemned: as for example in the blasphemous sacrifice of the Masse, for the holy Sacrament of the body and blood of Christ is quite prophaned by the doctrines of the sonne of perdition, Christ hauing ordained no such sacrifice, and therefore all their Priests are no more the Priests of the Gospell, being not ordained to preach, but to sacrifice for the quicke and dead, neither is it possible (if the doctrine of Papists be true, that without ordination there can be no Church) that the Papists haue euer had any Church, Ministerie, Priesthood, or worship of God, since first they were ordered to sacrifice for the quicke and dead.

Quest. 83. What occasions of Idolatrie be here forbidden?

Ans. All occasions whereby our hearts may bee stollen away from the pure worship of God vnto Idolatrie. As first to yeeld bodily reuerence to the Masse, or Idols seruice, whatsoever wee pretend to the contrary: this sinne is condemned. *1. Cor.* 8. chap. and 10. where these reasons of great weight

M.ij.

may

Deut. 12. 32.

1. Sam. 9. 13. &

8. 10.

Maister Iuell a-

gainst Harding

all the points

in the Masse.

Occasions of

Idolatrie.

1. Presence in

the Idols Tem-

ple,

The second Commandement.

may bee noted: first, the true worshipper may not bee partaker of the sacrifices and Sacraments of a contrary religion, and of contrarie effects: The supper of Christ is the communion and participation of the body of Christ: but the sacrifice of the Masse is the communion and drinking of the cup of the Diuell. *1. Cor. 10. 21.* Secondly, againe we must glorifie God in our bodies and in our spirits, for they are Gods. *ver. 26.*

2. Worship ping or gracing the Idoll by any gesture or action.

3. Reseruati- on of reliques, as of the nayles, which pierced Christs body, which the Pa- pists say were but three and yet make the people beleue those three bee wholly in se- uen seuerall places, the like may be said of most of their reliques which they haue fet- ched from the Turks, by their owne confes- sion.

4. To remem- ber Idols or false Gods in our common speech.

5. All Societie with Idolaters

Secondly, any signe of fauour or liking of an Idoll, or I- doll-seruice, by kissing it, or capping, bowing, kneeling be- fore it, though they pretend, all they doe is to the person re- presented by it: against this speaks *Hosea* in his time in these words. *Chap. 13. 2. The Idolaters say one to another, whiles they sacrifice a man let them kisse the calves.* And so they kis- sed *Baal. 1. King. 19. 18.* long before in signe of loue and reuerence to that false God.

Thirdly, an occasion to Idolatrie is the reseruati- on of superstitious reliques. *Deut. 7. 25. The grauen images of their Gods shall bee burnt with fire, and couet not the silver and gold that is on them, nor take it vnto thee, least thou bee snared ther- with. Esay. 30. 22. Tce shall pollute the couering of the Images of silver, and the rich ornament of the Images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it I ab- horre thee.*

Fourthly, to keepe any remembraunce of them in com- mon speech or otherwise. *Psal 16. 4. The sorrowes of them that offer to an other God shall bee multiplied: their of- frings of blood will I not offer, neither make mention of their names with my lips. Exod. 23. 13. Tce shall make no mention of the name of other Gods, neither shall it be heard out of thy mouth. Hos. 2. 17. I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their names.*

Fifthly, our hearts may bee stollen away to Idolatrie, by ioyning in societie and familiaritie with Idolaters: and here wee bee forbidden specially: first, to make mariages with them: for that were to ioyne together the sonnes of God, with

Of Superstition.

46

with the Daughters of a strange God, *Gen. 6. 2. Mal. 2. 11. Gen. 24. 3. 28. 1. Secondly, to ioyne in societie and league for wars with them. 34. 14. Esra. 9. 14.*

2. *Chron. 19. 2. Iehosaphat* for ioyning with wicked *Ahab* in wars, receiued this answer: *wouldest thou help the wicked, and loue them that hate the Lord, therefore for this thing wrath from the Lord is vpon thee.* Thirdly, by marchandize to minister vnto Idolaters any matter to feede and keepe them in Ido- latrie, as our Marchants that carry wax into Popish coun- tries or such as giue or lend pictures of Christ, or his mo- ther, or Idolatrous heretical Bookes to Popish minded men.

Quest. 84. What sinne else is here forbidden?

Ans. Superstition is here condemned, which may well bee discribed to bee a vaine feare, whereby Sathan doth so possesse the hearts of Idolaters that they cannot relinquish their accustomed religion, be it neuer so contrary to the ho- ly will of God. Signes of this superstitious feare are these. *Col. 2. 23.*

First, it is tempered, set forth, and coloured with great ap- pearance and shew of wisdom, as if it were a seruice most acceptable vnto God.

Secondly, next it is shadowed with great humiliation, wherein is pretended great obedience to God and man, not refusing to vndergoe any condition for religion sake, as wee see in *Iupiters* Priests, and people at *Listra. Act. 14. 13.*

Thirdly, this sinne is well coloured and couered in not sparing the body: for these men will seeme to beare willingly any chastisement in body for mortification sake; for this cause the Priests of *Baal* (to seeme the more religious) cut themselves before the people, with knives and launcers till the blood gushed out vpon them. *1. King. 18. 28.* And to this end monasticall vowes, pilgrimages, Popish penance, &c. are had in the Church of Rome in great estimation.

Quest. 85. Proceede yet further to more branches, If there bee any more of this kinde?

Ans. I adde here in the next place the sinne of hypo- crisie as being a sinne most repugnant to the pure worship of

M.ij.

of

The second Commandement.

Definition. of God: for *hypocrisie is a fained worship of God, true in outward appearance, but false in inward affection* Iohn. 4. and God requires of vs principally to worship him in spirit and truth, This is well described and taught vs. *Mat. 15. 7. 8. This people commeth neare unto mee with their mouth, but their hart is farre from mee.*

Hypocrites are like whited tombes. *Mat. 23. 27.* and like foolish virgins which haue light in their lamps & seeme to watch as well as others, till they haue most need of light, & then they are without. *Mat. 25. 8.* They are like bull rushes which bend downe their heads for a day, but soone after looke stately and proude againe. *Es. 58. 5.* Signes of hypocrisie are these. First, to hunt for glorie and credit in the world, by seeming to loue God more then any. *1. Sam. 15. 13.* and ver. *30. 31.* Secondly, to bee very quick in the fight of other mens sinnes, but blind in his owne. *Mat. 7. 4. 5.* Thirdly, to regard the traditions of men more then the word of God. *Mat. 15. Act. 4. 19.* Fourthly, to be carefull in the lesser dutie, and carelesse in the greater, to strayne at a Gnat, and to swallow a Camell. *Mat. 23. 23.*

The triall and examination of the Conscience.

The conscience here by this light truly examined will say, and confesse as followeth: I haue thought that if a man did worship God with a good minde and meaning, after the custome of the Church of Rome it would be well accepted: I haue thought the preaching of the Gospell foolishnesse: I haue thought a man might well pray to Saints and Soules departed: I haue thought, a man for faith need not preaching, but to beleue quietly as our forefathers, and as the Church doth beleue: I haue thought, a man hath no such neede to read or heare the word of God with such care and conscience: I neuer came to Church with such preparation as here is required: and when I departed I was no whit wiser then when I came into the Church: I haue thought, that
God

Examination of the Conscience. 47

God being inuisible might best bee honored being represented by some Image set before vs: I haue thought, that Images were godly ornaments for the Church, and pretie books for ignorant people: I haue thought, that Images, specially of Christ and the Virgin *Mary*, haue vertue and power to worke miracles: I haue thought all the worship of God in the Masse very good deuotion, pilgrimages, reliques of Saints, and such like ware as the Church of Rome sold vs to bee great helps to pietie and to Gods holy worship. And for the traditions of my Fathers, my opinion rested more in the auncient beleefe of my late progenitors, then in the prime and immediate law of God, I could neuer beeleeue but that an humble and good minde, without the Law of God was as acceptable as all the instruction of the Gospell, and that it was a Godly thing, to fast, to cut, to whip, and to afflict my body, although I were neuer so commuanded by God: it was as I thought a glorious thing to worship the Angels & the Saints departed, neither did I euer till now see any cause why I should not pray for my departed friends: yea, vntill now I cared for nothing but to please the world, and I would neuer haue yeilded to worship God, but because the King, State, and great men of the world did like and approue such actions, but oh how farre haue I erred from the Law of God? as farre as euer *Paul* went from Ierusalem, or as any ship without mast or sterne in the middest of the sea from hauen, surely therefore I will vnload my euill wares, and goe vnto the holy word of God that I may buy more without monie, that I may search for wisdom, as for treasure, and for knowledge about precious stones, O my soule thou hast too long dwelt among these rocks of offence and vnprofitable friends, therefore yet at the last sit downe at the feete of this mountaine, bee not afraid of the voice of God, hee that harkneth to him hath chosen the better part, which shall neuer bee taken from him.

The third Commandement.

The third Law.

Exod. 20. 7.

*Or Impunem.

*Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him *guiltlesse that taketh his name in vaine.*

Question. 86.

Scope.



ow Let vs heare first what the scope and summe is of this Law?

Answer.

The scope and principall purpose of Gods spirit in this Law is, that we haue the excellent Maiestie and name of Iehoua, in most high and honourable estimation with vs. The true worshipper beeing taught to worship Iehoua alone, and in that forme and manner hee hath prescribed: here hee is straitlie charged to thinke and speake of Iehoua with most high reuerence (as in the first petition of the Lords prayer) our first request and desire must bee, that God would giue vs a most religious and tender care of his glory, that his name might bee euer hallowed, and no way dishonoured by vs.

Quest. 87. Proceede to shew what the parts are of this Law: and what is the sense and meaning of the words?

Parts.

Ans. This precept hath two parts: First, the Law it selfe: *Thou shalt not take the name of the Lord thy God in vaine.* Secondly, the confirmation of the Law: *for the Lord will not hold him guiltlesse that taketh his name in vaine.* The sense and meaning of the words is this.

Name.

First, by the word *name* is ment here any title or attribute of God whereby he is knowne and discerned from the creatures. We cannot say properly that God hath a name, because plurality (for which cause names are vsed) falleth not into the single and vndiuided nature of God. This word hath these acceptations and significations in Scripture. First, it is taken for God himselfe. *Psal. 116. ver. 13.* Secondly, it is vsed to

signifie

Of the name of God. 48

signifie the properties and speciall attributes of God: properties, as strong, almighty. *Exod. 6. 2. 3. & 15. 3.* Ielous. *Exod. 34. 14.* Attributes, as mercie, iustice, power, and goodnesse. Thirdly, it signifieth our affiance and trust in God. *Micah. 4. 5.* *Wee will walke in the name of the Lord our God for euer.* Fourthly, for his holy misteries: the Word and Sacraments. *Mat. 28. 19. Act. 9. 15. 16.* Fifthly, for all the holy worship of God and of Christ, as: *Act. 1. 13. I am ready to dye at Ierusalem for the name of the Lord Iesus.* Sixtly, it is vsed for Gods holy will and commandement. *Deut. 18. 19. 1. Sam. 17. 45.* Seauenthy, for the glorie of God, as, *Psal. 8. 1. O Lord how excellent is thy name in all the world, which hast set thy glory aboue the heauens.*

Take or assume, that is, a metaphor taken from precious things, which may not bee touched with polluted hands, as if hee had said vse not, thinke not, speake not of my name, but with feare and reuerence, with care and conscience.

In vaine, that is, without iust and good cause and respect. Think not of God vnreuerently, speake not rashly, falsely, hypocritically, &c.

For the Lord will not hold him guiltlesse, A metonymie for the Lord will not leaue him unpunished, and Saint Iames saith here the meaning is, least yee fall into the Lords judgement or condemnation. chap. 5. 12.

First, generally concerning this Law: we be here charged so to order our selues in our mindes and tongues that wee neither thinke, nor speake any thing of God himselfe, or his misteries, but reuerently and with much sobrietie, that in waying his works wee conceiue nothing but honourably towards him: that whatsoeuer our mind conceiueth of him, whatsoeuer our tongue vttereth, it may agree with his excellencie and with the sacred maiestie of his name, and so may serue fitly to set forth his praise and glory: that wee neuer rashly or vnreuerently thinke or speake of his holy word and misteries, or abuse them to ambition, couetousnesse, or vainly to seeke our owne praise and glory, but that as they beare

C Neill.

Heb. 10 linke.
non expiabit
none of the
commande-
ments hath
these words.
Maister Cal-
uins sweete
words of this
Law.
Labour with
all thy minde
and thoughts,
with all thine
hart and af-
fections: in &
by all thy
words and
works to glo-
rifie the name
of God.
the

The third Commandement.

the dignitie of his name imprinted in them, so they may keepe their honour and estimation among vs: lastly, that wee neuer carpe against, nor speake euill of his works, as wicked men are wont reprochfully to iest and scorne at them: but that whatsoever wee heare or see done by him, we report it with words to the praise of his wisdom, greatness and goodness.

Quest. 88. Let vs proceed, as in the two former Lawes: first, to consider by what speciall sinnes and vices Gods name is prophaned, next by what vertues and good works it is honoured.

Ans. Here first the Lord condemns all the idle and common oathes, whereby his name is rashly and vainly abused and prophaned among men, quite contrary to this Law, and to his great charge. *Mat. 5. 33-37. Iames. 5. 12.*

Three kinds of oathes with vs Of these vaine and common oathes there are three sorts: First, the impious and terrible swearing by the essentiall names of God. Secondly, ciuill oathes, by the creatures. Thirdly, superstitious oathes.

I The first kinde are these, common among the prophane Sonnes of *Beliath* in all nations: to sweare by God, by the Lord, by Iesus, by Christ, by his blood, by his bones, by his wounds, by his death, by his life.

2. Ciuill oathes. Of this kinde were those oathes among the Iewes, by my head, by the earth, by the heauens. *Mat. 5. 33 34 35* The second kinde of vaine oathes among blinde people, are these and such like: By my soule, by this bread, by this drink, by this monie, by this light I see, by these ten bloody bones, by this good day. And many more such like inuentions of Diuells in Papisme and Paganisme, and these, for distinction sake, wee may call ciuill oathes, for that they passe as freely as any ciuill speech without check of man or conscience among this kinde of people.

3. Superstition. The third kinde of oathes fauors altogether of that superstition where it was first borne and bred: of this kinde are these specialls following. By the Masse, by the Rode, by my faith, by my truth, by Saint *Anne*, by Saint *Iohn*, by Saint *Mary*, by the will of God, by my holidome, by this booke, by

Against Swearing.

49

by the foure Euangelists. Against this kinde wee haue a speciall charge, by the holy Ghost. *Iosh. 23. 7. Keepe no companie with these nations, neither make mention of the name of their Gods, nor cause to sweare by them, neither serue them, nor bow vnto them: but stick fast vnto the Lord your God. And Zephaniah. 1. 5. I will root of the remnant of Bual, and them that sweare by the Lord, and sweare by Malcham. Psal. 16.*

Quest. 89. What can you say against this common practice of swearing?

Ans. First, wee say it is the charge of our Lord and master Iesus Christ (interpreting this Law purposely, against the false glosse of the Iewish rabbines,) that wee sweare not at *Mat. 5. all*, by the creatures, nor rashly and without iust cause by the Creator: and that if wee passe yea and nay a simple deniall, or affirmation, whatsoever is more in our ordinarie speech, in anger or mirth, in contracts or conference, proceeds from Sathan.

Secondlie, the spirit of Christ in other Scriptures warnes often against this sinne: By Saint *Iames* hee assureth vs these *Iames. 5. 12* sinnes are bound vp vnder wrath and condemnation: and he chargeth vs to haue a most speciall regard against swearing. By the Preacher, Chap. 9. 2. hee makes these two flat contrarie, to sweare vaineley, and to feare an oath: by the Prophet. *Ier. 12. 16.* hee crieth against false Prophets which taught the people to sweare by *Baal*, and Chap. 5. 7. against the whole Church for this sinne, saying. *How should I spare thee, for this? thy children haue forsaken mee, and sworne by them that are no Gods.* And by his lawes. *Deut. 28. 58. Lem. 24. 14. 15.* In the blinde time of Poperie in this land, King *Henry 5.* made these good orders against this sinne: If a Duke did sweare hee paid the poore fortie shillings: If a Lord or Baron, twentie shillings: If a Knight, or Esquier, he paid tenne shillings: If a Yeoman, fortie pence: If a page, he was beaten naked with a whip.

Thirdlie, I say that to sweare is to call him, or that, wee sweare by, as a witnesse of the truth of our speech, and action, and

The Turks. sweare not, but be no occasioned by great necessity. If there bee any idle swearer among the, hee is not admitted, for any place of gouernement, of what condition soeuer he be in comon wealth. *Gubiel. Tripoli.*

The third commandment.

and to plague vs (if we forswear) for our periurie. Now the Lord alone is the searcher of all hearts, and can alone finde out and reuenge periurie: therefore is hee greatly dishonoured and blasphemied when wee ascribe this power and honour to the creatures.

Now neither
gouernours
nor Prelates,
nor preachers
feare any kind
of oath, Conci.
Carth. 4. ca. 16.
Si clericus iu-
rauerit, excō-
muniatur, et
deponatur.

Lastly, by the testimonie of the good martyr of God master Hooper, hee speaketh in these words: if common swearers be suffered to swear without punishment: the sin is so abominable that assuredly the Maiestates and whole common wealth are like in time to smart for it. *Such as honour God shall bee honoured, and such as despise him shall bee dishonoured.* 1. Sam. 2. 30.

Quest. 90. What is the second sinne here condemned?

Periurie.

Ans. Periurie, or forswearing, and this sinne Gods holie veritie describes to bee the abuse or prophanation of the name of God for the confirmation of a lie. *Leu. 19. 12.*

Iosh. 7. 9.

Mat. 5. 33. This sinner will either make the Lord blind and weake, and easie to bee deceiued, or to testifie and approue an vntruth. For this cause *Achan* is warned by *Ioshua* beefore his death to giue glorie vnto God, in the confession of the truth, and not by periurie and wicked swearing

How many
sins in periury,

to stane his holie name with a lye. In the sinne of periurie, I find these foule and grosse sinnes bred, as in a monstrous bel- lie: the first is a lie, which is a false speech vttered purposely to deceiue, and this proceedes from the Diuell. *Iohn. 8. 44.* The second sinne here is an impious inuocation of God to testifie and approue a lie. The third euill in periurie is a pro- phane contempt of Gods threatning, wherein he auoucheth that hee will fearfully plague all periured persons. Lastlie, this sinner is a great plague to the common wealth, and all humaine societies: for what contracts and bands of loue can there bee among men, where faith and truth are buried: for a holy oath (which this sinner prophaneth and scorneth) is the last refuge among gods people to end all controuersies.

Arguments 2.
gainst periury.

Heb. 6. 16. More arguments against this great and fearefull sinne, may

Against Swearing.

50

may bee these following. First, the spirit of God speaking in the Scriptures, threatneth often these men saying, by his Prophet. *Zachr. 5. 3. 4.* The curse of the Lord of hostes shall enter into the house of the theefe, and into the house of him that falsely sweareth by my name, and it shall remaine in the midst of his house, and shall consume it with the timber thereof and stones thereof. And againe. 1. *Ch. 8. 17.* Let none of you imagine euill in his heart against his neighbour, and loue no false oath. And by his Prophet *Dauid. Psal. 5. 6.* Thou shalt destroy them that speake lyes, the Lord will abhor the bloody and deceit- full man.

Secondly, hee plagueth this sinne in *Dauids* time with three yeeres famine, on that land, for that *Ioshuas* oath was not kept with the Gibeonites, and when the sequen sonnes of *Saul* (for violating that holy oath) were executed, it is said that God was appeased with the Land. 2. *Sam. 21. 1. 2. 14. ver.*

Thirdlie, the very Gentiles did greatly abhorre this sinne, as wee may see in the King of Babilon, who put out the eyes of *Zedekiah* for the breach of his oath made vnto him. 2. *Chron. 36. 12. 13. 2. King. 25. 6.*

Fourthly, the Christian Emperours cut of the tongues of periured persons, and other nations puld them out at their necks.

Lastlie, the Lords charge vnto these sinners was, that they must testifie their humiliation to the Church, as in that act of restitution (by a publike confession) with signes of their vn- fained sorrow for this sin: and they must prouide their sacri- fice which must bee offered for them by the Priests with the prayers of the Church, that God may bee reconciled with them in Iesus Christ. *Leu. 6. 3. and 5. Chap. ver. 4. 5. 6. 7.*

Quest. 91. What is the third sinne here condemned?

Ans. In the third place wee may adde these sinnes, ad- iurations by exorcismes and consecrations in the Popish Masse, holy water, coniurations and charmes in the professi- on and practise of witchcraft, for by these the great name of God is greatly prophaned, for coniurations and charmes can

N. iij.

not

The third Commandement.

not bee practised without Scriptures, Pater-nosters, Aues, and Creedes, and such like good words.

First, for exorcismes, wee see in the practise of those stories, *Act. 19. 13.* the name of our Lord Iesus prophaned for *Luke* saith: *That certaine vagabond Iewes exorcistes, tooke in hand, to name ouer them, which had euill spirits, the name of the Lord Iesus, saying wee aduise you by Iesus, whom Paul preacheth.*

The name of Iesus much prophaned by Popish exorcists.

And, this kinde of sinners, for that they serue Sathan by some secret or open pact or bargaine, and so bee bound to worship him, as their God: in this respect their sinne respecteth the first Law, but in that by practising their art, they so abuse the holie name of God, and of our Lord and Sauour Iesus Christ, their sinne also is here condemned. And like as we see these elder exorcists in the dayes of the Apostles, had often in their mouthes the name of Iesus, for they better liked the name Iesus then Christ, so the popish exorcistes to this day. Againe, like as Sathan then by collusion gaue place to those wicked exorcistes sometimes for the greater gaine, so he doth in the Church of Rome, hee feares greatly the Iesuites of these times: but we know the subteltie of that Serpent, and how easily hee can yeeld some ground to gaine more, for his cheefe purpose thereby is to hold men in more admiration, loue and liking of these abominable arts. But wee bee charged to try such dreamers, with all their illusions by their doctrine and faith which they professe. *Dent. 13.* and *Eccl. 8. cap. 20. ver.* Againe in the consecration or consecration of the Masse, and of salt and water to make holy water, they make many vaine and superstitious repetitions of the names of God, with many crosses, and when they prefixe it beefore Bells and pardons.

Charmes for health, and for things lost. Solution.

Ob. And whereas they say that many bee restored to health by such holy words, and things lost are found, and thefts are discovered by such Godly charmcs. *Ans.* First, wee must learne, that God most wise hath forbidden in his Law such execrable arts, and therefore wee may not expect any good.

Of Exorcismes and Charmes. 51

good by them. *Dent. 18. 10. 11.*

Secondly, hee condemns the practise of these arts by examples in his word, as in *Ahaziah* who sent to *Baal-zebub* to *Eckron* for the recovery of his health. *2. King. 1. 2. 3.*

Thirddie, if the Lord giue Sathan leaue to yeeld and grant vs our requests: hee preuaileth the more with vs, to fill our hearts with vnbeleefe, and rebellion against the word: and then hee takes from vs an outward, to recompence vs with an inward euill, hee remoues the lesser, to bring the greater. *1. King. 22. 23.* *maladie vpon vs, for the spirit of error and vnbeleefe which Iob. 1. & 2. 1. cap. did afflict Ahab was a far greater euill then all the sores and 2. The. 2. 10. 11. afflictions of Iob.*

Fourthly, hee giues vs temporall ease, that hee may procure our eternall disease: therefore let not our health or any blessing of this life, bee more precious vnto vs, then Gods great charge and our faith in Christ.

Lastly, wee are to know it for Gods diuine truth, that charmcs, figures, words, characters can doe nothing: if any thing be done and acted, Sathan is the author, couering himselfe vnder these shadowes. And when Sathan obeies witches or wizards to effect any thing by their arts and charmcs expected of ignorant people, it is to retaine all these sinners in vnbeleefe, and that hee may seeme carefull to obserue his league, and couenant made with his instruments and vassals concerning such practises.

Quest. 92. Proceede to the fourth speciall sinne here condemned?

Ans. The holy Apostle saith, that Gods name is prophaned, when his word and doctrine is blasphemed. *1. Tim. 6. 1.* The contemners of religion and of the Gospell spare not to disgrace, to iest, and scorne holy Scriptures to their owne euerlasting perdition, in priuate houses, in open theaters: against such the diuine oracle of God speaketh. *Prou. 13. 13.* *Hee that despiseth the word shall bee destroyed, but hee that feareth the Commandement hee shall bee rewarded.*

Againe, to this place appertaines the great charge of God

to

The third Commandement.

to this people, that no man by his life and conuersation giue none occasion to the enemies of Gods truth to blaspheme the truth, professours of the Gospell by their euill life cause the word of God to bee blasphemed. *1. Tim. 6. 1. Let as many seruants as are vnder the yoke count their maisters worthy of all honour, that the name of God and his doctrine bee not euill spoken of. Leu. 22. 31. 32. Yee shall keepe my commandements and doe them, I am the Lord, neither shall yee pollute my holy name, but I will bee hallowed among the children of Israell: I the Lord sanctifie you. Rom. 2. 23. 24. Thou that gloriest in the Law, through breaking of the Law, dishonourest thou God? for the name of God is blasphemed among the Gentiles through you.* And here the greater the persons offending are, the greater reproch they bring to God and his word, and the greater wrack and calamitie is like to fall by their offence vpon the Church and people of God. This is cleere in the examples of *Eli* and his two sonnes: for their sinnes caused the seruite of the Lord to bee abhorred: and then great afflictions followed.

1. Sam. 2. 27.

Quest. 93. What is the fift speciall sinne here condemned?

Curſing.

Ans. The sinne of imprecation, cursing and execration: for in such speeches men do inuocate the name of God. The word signifieth to bee cut off, or to desire of God to be cut off, or that some vengeance from God may smite him. *Mat. 26. 74.*

Imprecation is eyther first of men, as of our owne selues, or other men: or secondly, of the other creatures. All kinds of cursing are forbidden. *Le. 19. 14. Thou shalt not curse the deafe, nor put a stumbling block before the blind but shalt feare thy God, I am the Lord. Rom. 12. 14. Blesse them which persecute you, blesse I say and curse not. Mat. 5. 44. Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you: and examples for all ages bee recorded in Scripture. The bloody Iewes which sought by all meanes to kill the holy Apostle, bound themselves with a rash and impious*

Of Curſing.

52

pious oath, or rather desire of God to cut them off, and to giue them ouer to Sathan, if they did either eate or drinke, before they had killed *Paul. Act. 23. 12.* And this was one of *Peters* sinnes when hee denied his Master. *Mat. 26. 74.* For it is written. *Then hee beganne hee to curse himselfe, and to sweare, (saying, I know not the man, here the diuell watcheth this oportunitie (for swearing & cursing haue one spirit for their father) supplanted this good seruant of Christ, and gaue him a wound the smart and remembrance wheteof (becing cured) did no doubt exercise his heart to the houre of death, and this was Iob's sinne Chap. 3.*

The cursing of other men is to wish some great euill from God to fall vpon them: so *Shemei* did to *David* in his troubles in that great conspiracie of *Ahsalon. 2. Sam. 16. 5.* he came forth and cursed and hee cast stones at *David*, crying and cursing hee said, *come forth thou murderer, and sonne of Belial.* And of *Goliath* it is said, *that hee cursed David by his Gods. 1. Sam. 17. 43.*

This sinne is committed in sundry formes of diuellish imprecations in our times by Godlesse and vnbeleeuing people, as these following, and such like: God damne me body and soule if this or that bee so. The Lord confound mee body and soule, If I did this thing. I pray God I may neuer stirre from this place, if I haue said or done this thing. I pray God this bread may bee my last if I did so. And against other men they send forth these and the like hellish speeches. The Diuell take thee, and such as thou art. Goe thy way, the Diuell goe with thee.

Sundrie forme
of diuellish
imprecations.

Obiect. But holy men haue now and then desired a curse from God on their enemies, as *Elisha* against the men of *Bethell* and their children for mocking him, *He cursed them in the name of the Lord: and his curse tooke effect on them, for fortie two children of the Idolatrous people were denoured of Beares. 2. King. 2. 24. 25.* And *David* prayeth often against his enemies wishing many euils to fall vpon them. *Psal. 69. 22. 23. 24.* and *Noah* pronounced a curse on his son.

Q.

Cham

The third Commandement.

Cham. Gen. 9. 25. Ans. The Answer is this: first, wee must note with what spirit and affection they doe so curse their enemies. Secondly, how their enemies are Gods enemies, and the great enemies of his Church, and so they respect not their owne priuate iniuries, but Gods glory and the good of his Church. Thirdly, this they doe by the extraordinarie motion of the spirit. Fourthly, wee have an expresse charge on the contrary to blesse and pray for our very enemies. *Mat. 5. 44.* and to curse and blaspheme no man. *Rom. 12. 14. Tit. 3. 2.*

Againe, many men greatly feare the curses of the impious, & stand in great doubt how to answer them. Learne of *David* what to doe in this case. First, giue the wicked none occasion to curse thee, or to blaspheme God for thy sinne. Secondly, answer him not, but passe by him in silence. Thirdly, be well assured that God hath let Sathan loote, & by him stirs up *Shimei* to curse thee for thy further humiliation. Fourthly, and lastly, be well assured in thine heart: that as the sparrow by fleeing, and the swallow by fleeing escape so the curse that is causelesse shall not come. *Prov. 26. 2.*

Quest. 94. The Lord speakes vnto vs not onely by his word, but also by his iudgements, and by his workes: and is not the prophane contempt and abuse of these here condemned?

Ans. No doubt: for all his works declare and set forth his power, his prouidence, greatnesse, goodnesse, wisdom, iustice and mercie, and so they manifest vnto men the excellencie of his name. *Psal. 145. 8. 9. 10.* All thy workes praise thee O Lord, and thy Saints blesse thee: They shew the glory of thy kingdome, and speake of thy power: to cause his power to bee knowne to the sonnes of men, and the glorious renowne of his kingdome. Wee heare him in his word, we see him in his works, wee feele him in his iudgements, wee tast him in his creatures euery day: now to speake of any of these, or to vse them without feeling, without faith, without reuerence, without feare, without thankgiuing, is a great prophanation of the

Psal. 19. 1.

Psal. 73. 7. 8.

Of reproofe of sinne.

53

the holy name of God.

The second part of the third Law.

Quest. 95. Wee haue heard what speciall sinnes God condemns in this Law: now let vs heare what speciall duties hee doth commaund.

Ans. First, the Lord here requireth at our hands to reprove, and correct, and to punish all the former sinnes and sinners, by whom his great name is dishonoured, according to the power, place and calling which the Lord hath given vs. If the Maiestrate do not correct and redresse these enormities in the common wealth. *1. Sam. 2. 23. 24. 25.* if the ministers doe not rebuke these men sharply. *Tit. 1. Cha. ver. 13.* & with all authority. *2. Chap. ver. 15.* then doe they honor the wicked above the Lord. *2. Sam. 2. 19.* and they shall be dishonoured before the people. For the truth of God abideth for euer. Them that honour mee I will honour, and they that despise mee shall be despised. *1. Sam. 2. 30.* and the same is said against the Priests in *Malach. 2. 8. 9.* Yee caused many to stumble or fall against the Law: yee haue broken the covenant of Levi, saith the Lord of hosts. Therefore haue I made you also to be despised and vile before all the people, because ye kept not my wayes, but haue beene partiall in the Law.

The cause of the contempt of Magistrates and Ministers.

Quest. 96. To passe ouer the duties of Maiestrates and Ministers, I pray you let vs heare at large what you can say of the duties of all priuate men in priuate admonition and Christian reproofe, and how they bee to proceede to priuate chastisement in families that the great name of God bee not blasphemed?

Ans. It is very manifest that the Lord threatneth great wrath as against all sinnes, so specially these grosse sins where by his great name is so dishonoured. The priuate man must dye (before God is guiltie of the same sinne) which doth not reueale a blasphemie, how much more the magistrate not punishing and the Minister not reproofing these sinners.

See the booke of household government.

Aug. Corpore stetit, animo fugisti, fugisti quia tacuisti, timuisti, nam fuga animae timor est.

O.ij.

Len.

The third Commandement.

Leu. Chap. 5. ver. 1. But to proceed to answer of this most christian dutie of priuate admonition: the first Law and great charge of God concerning it, is written. *Leu. 19. 17. Thou shalt not hate thy brother in thine heart, but reprove thy neighbour freely or plainly, and suffer him not to sinne, or let not his sinne rest vpon him.*

Here first consider and obserue the occasion of these words in the former verse immediately going beefore: for there wee haue two Lawes: the first is concerning our brothers good name, that wee neuer impaire it by walking about marchandizing of tales against it. The second is touching his life that wee neuer consent in any place or time to hurt the same. Then hee addeth this law as appointing a speciall remedie and preseruatiue against all such euils.

In these words generally wee are to consider: First, the charge of God concerning this dutie, where note, first, whom to reprove: a brother, no stranger: secondly, the forme, freely, and plainly. Secondly, the confirmation of the charge: first, to omit this dutie is an argument of deadly hatred, *thou shalt not hate him in thine heart*: secondly, to omit this dutie is to leaue our brother in a most lamentable estate, for so his sinne will rest vpon him, or hee will lye, and it may be die in his sinne.

First, of the dutie here commaunded, next of the motiues annexed to practise the same. First, of this dutie the spirit of God speaketh often, giuing vs speciall rules concerning it in the Old and in the New Testament. *Mat. 18. 16. If thy brother *offend thee, goe and tell him his sinne, betweene thee and him alone: if he heare thee thou hast won thy brother.* Here wee bee to note two things, first, a rule: that a brother must reprove a brother for priuate sinnes priuately, and our brothers offence must be knowne and manifest vnto vs, that we may giue him no causelesse or vniust reproofe, for that is dangerous: next, a reason is added to performe this dutie, *if he heare thee thou hast wonne thy brother*: that is, if he reforme what is amisse by priuate admonition, then art thou the

Lords

Of christian Admonition 54

Lords instrument to keepe him from perdition: and *thou dost save his soule from death. James. 5. 20.*

Secondly, of this dutie speakes Saint *Iude ver. 20. 21. 22. 23. But yee beloved, edifie your selues in your most holy faith, praying in the holy Ghost: and keepe your selues in the love of God, looking for the mercie of our Lord Iesus Christ vnto eternall life: and haue compassion of some in putting difference, and others save with feare, pulling them out of the fire, and hate the garments spotted with the flesh.* This Scripture teacheth vs: first, to performe this dutie to brethren not to strangers: secondly, that when we reprove, we labour also to instruct and to edifie such brethren in the faith of Christ: thirdly, that we adde feruent prayer to our priuate admonition: Fourthly, that we watch carefully one of vs ouer another: fifthly, that wee labour for the spirit of iudgement to discern betweene such as sinne of infirmitie, and them which sinne of pride and malice: Sixthly, that we reprove the weake with all compassion and lenitie: Seauently, that we deale more roughly, and severely with the proud: Eightly, that such as will admonish must bee vnspotted and blamelesse.

Thirdly, of this dutie speakes Saint *Paul to the Galathians. 6. Chap. ver. 1. Brethren if a man be fallen by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe least thou also be tempted.* Here againe we be taught: first, that this dutie is to be practised onely among brethren. Secondly, there is no exception of brethren, of any degree or condicio whatsoeuer, but if he offend, hee must beare a priuate admonition. Thirdly, that we must discern what kinde of sinne, and in what maner our brother is fallen: whether hee bee preoccupied by men or Angels, and so fallen by occasion into any fault, or resting and lying in a sinne not beefore manifested. Fourthly, that a Christian reproofe must bee performed with the spirit of meeknesse. Fifthly, that a Godly wise admonition is by good art and skill to cure, and to restore a member fallen and loosed out of ioynt, into his right place againe. Sixthly, the argument annexed

O.ij.

ed

The third commandment.

ed to performe this cure with the spirit of lenitie and loue in this: consider well thy selfe, it may bee thou maist also be tempted, and fall in the like manner.

Fourthly, againe of the same dutie writes the same Apostle, to the Hebrewes, the 3. Chap. ver. 12. *Take heed brethren; least there bee in any of you an euill hart, and unbeeleuing to fall away from the living God: but exhort one another daily, while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne* Here note againe: first, every brother offending must be admonished. Secondly, any brother may fall without Gods speciall grace, and the watchfulnesse of the godly brethren, into most dangerous sinnes, and so by degrees into apostacie. Thirdly, admonition must bee continued throughout the whole course of our life.

Fifthly, againe to the Thessalonians 2. Epistle, 3. 14. 15. ver. hee writes on this manner. *If any man obey not our saying, note him with a letter, and keepe no company with him that hee may bee ashamed: yet count him not as an enemy, but admonish him as a brother.* This Scripture is principally to bee vnderstood of the publike censures of the Church: yet it commendeth vnto vs greatly as well priuate as publike admonition, and teacheth vs, that we may not conuerse with brethren when they fall away from the holy canons of apostolicall doctrine, either to bee vicious in life, or hereticall or schismaticall in iudgement.

Sixthly, to all these places of the new Testament, wee may adde this one place of the old. *Psal. 141. 5. Let the righteous smite me for that is a benefite, and let him reprove me, and it shall be a precious oyle, that shall not break mine head, for within a while I shall euen pray in their miseries, or rather as Tremelius, quò amplius fecerit, eò amplius erit oratio mea in malis eorum, id est, quacumq; mala ab eis feram, eò magis grato animo pro eis precabor.* Where note: first, the godly christian must delight in admonition: and remember that *the wounds of a louer are faithfull, and the kisses of an enemy vnplesant.* Secondly, hee that will recover another by admonition, he must be

Of christian Admonition. 55

a righteous man himselfe, and of good report in the Church of God. Thirdly, an admonition is as a sharpe corrosiue to our corruption, smiting, lancing and piercing deeply, but by degrees it will appeare a most soueraigne balme to cure euen very rotten and festered vicers in vs. Fourthly, the Godly being admonished seeke vnto God by heartie and vnfeined prayers, and thanksgiuing for themselves and their brethren which haue done this cure vpon them.

Quest. 97. Now describe this dutie of christian admonition according to the Scriptures.

Ans. Christian admonition is a holy action performed by a brother proceeding from faith & loue tending to awake and cure any brother offending, carefully respecting the rules of pietie and the qualitie of the offence.

First, wee say that an admonition is either priuate or publike.

Secondly, for persons admonishing and reproofing: it is Persons admonishing, cleere this dutie appertaines to all degrees, and states of men, superiours, inferiours, equals, carefully respecting the rules of faith and godlinesse as after shall bee shewed.

Thirdly, the person admonished, wee see by the consent of all the Scriptures, hee must euer bee our brother, professing with vs the Gospell of Christ: no stranger, wee haue nothing to doe to iudge or censure or to admonish them which are without. 1. Cor. 5. 12.

Fourthly, wee must account every one a brother, which makes in the visible Church the same profession with vs, being accepted into the same couenant with vs, sealing it with the Sacrament of Baptisme according to Christs holy institution, making profession with vs to renounce the Diuell, the world, and the flesh, and promising to liue in faith and obedience of the Gospell of Iesus Christ.

Fifthly, every brother is eyther true or false.

Sixthly, true brethren are such, and so to bee accounted, as professe the faith of Christ, and in all singlones, and vprightnesse of heart walke before men, euer endeavouring to hold fast

The first distinction of brethren.

The third Commandement.

fast faith and a good conscience, and to testifie the same by their obedience to the Gospell, and loue to their brethren. 1. *Tim.* 6. 12. 1. *Iohn.* 3. 14. 15.

2. Distinction. Seauently, the godly brethren are eyther weake or strong.
3. Distinction. Eightly, the weake brethren are eyther weake in knowledge and of weake gifts, as nouices in religion and in the faith. *Rom.* 14. 1. or weake and tender in conscience: hauing some wound of the spirit. *Prou.* 18. 15.

The weake brother which is but young in the faith of Christ: hee is saide to bee vnextpert in the word of righteousness. *Heb.* 5. 12. 13. and must bee admonished with all wisdom and loue, euer adding instruction with reproofe, that hee may grow vp in the first grounds of religion.

The tender hearted, weake conscience and wounded spirit is very heede fully to bee reproofed, that wee may wisely supple and cure his heart which is sore broken and faintie. *Es.* 37. 15. 20. *Prou.* 18. 14. 15.

What the strong man is.

The strong man is hee which hath attained the assurance of faith. *Rom.* 4. 20. 21 the assurance of vnderstanding. *Col.* 2. 2. 2. *Pet.* 1. 12. the assurance of hope. *Heb.* 6. 12. and being expert in the word of righteousness hath his wits exercised to discerne good and euill. *Heb.* 5. 13. 14.

And thus Saint Iude warneth vs respectfully and with iudgement to regard strong and weake, that beeing able to discerne beetweene the falls and offences of both, wee may learne to speake a word in due season, fitting the person, time, and place, that so our admonition may be like an apple of gold with pictures of silver. *Pro.* 25. 11.

- False brethren.
4. Distinction. Ninthly, false brethren are all such in the Church as make a false profession of the gospell. And these are of two sorts: first, secret and close hypocrites: secondly, open and manifest. Hypocrites are all such as goe farre with vs in the profession of the Gospell, but their hearts beeing vnfound, and full of hardnesse and vnbeleefe, they are vnfaithfull to Christ and his word, euer knowne to God, and in Gods appointed time, manifested to men and Angels. 1. *Tim.* 3. 24. 25.

Open

Of christian Admonition. 56

Open and manifest false brethren are all such as by their words and deeds testifie they doe not belecue nor obay the Gospell, and yet in Baptisme haue made a solemne profession of both. And these are of two sorts, either vterly blinde, or inlighted with some knowledge. Of the first kinde, is the blinde multitude spoken of in the parable of the sower. *Mat.* 13. *Mar.* 4. *Luke.* 8. likened to the high way. All these must bee admonished often and taught of all good christians with a tender commiseration of their miserable blindnesse: as Christ with bowels of compassion. *Mat.* 9. 36.

Againe, this first kinde so vterly blinde in the Gospell, either are those whom the Scripture calls by the name of sinners. *Mat.* 9. 10. *Psal.* 1. 1. dead in trespasses, *Eph.* 2. 1. or worse: the proud iustitiaris which are further from heauen. *Iust before *Mat.* 9. 13. both these in the parable are to be referred to the men, impious high way as beeing altogether blinde in the Gospell: and before God, both must bee admonished, albeit an admonition is more hardly fastned on the one then on the other.

Of sinnes there bee two sorts: first, some lesse hardned, and may bee the sooner reclaimed: Secondly, some more hardned as the scorner. The scorner is hee, which scornes the sacred Scriptures, the profession of faith and Godlinesse, and makes a mock of sinne, &c. *Psal.* 1. 1. The scorner which is most hardned in heart against God and his word is either proud malicious and impudent as a dogge, as the here- tikes: or filthy and vncleane, as the swine in sinne, as all they be which the Apostle describes to bee giuen ouer to wantonnesse to worke vncleannesse with greedinesse. *Eph.* 4. 19. Of these sinners these speciall rules are giuen vs. *Prou.* 9. 7. 8. He that reproveth a scorner purchaseth to himselfe shame: and he that rebuketh the wicked getteth himselfe a blot: rebuke not a scorner least hee hate thee; but rebuke a wise man and hee will loue thee. *Mat.* 7. 6. Giue yee not that which is holy vnto dogs; neither cast yee your pearles beefore swine, least they tread them vnder their feete, and turning againe all to rent you. 1. *Iohn.* 5. 16. There is a sinne vnto death, I say not that thou shouldest pray

P.

The third Commandement.

Athanasius to Marcion in Rome, as he past by him in the street, demanding, anon no time Athanasius received this answer, Nouite primo genitum Diaboli.

Quest. 98. Thus farre of the persons admonishing and admonished: now what bee wee to obserue in the forme of an admonition?

Ans. First, that all Christian admonitions must proceed from faith and loue, and be performed with iudgement considerately, *Heb. 10. 24. consider one another and provoke vnto loue and good workes.* The Godly must bee reprov'd with all meekenesse of spirit, as *Abraham* doth *Lot*, *Gen. 13. 8.* Let there bee no strife I pray thee betwene thee and mee, neither betwene thy hearthen and mine, for wee be brethren: yet if the matter so require sometime more roundly and effectually, as *Gal. 2. 11.* The Apostle *Paul* did *Peter*: I withstood him to his face.

1. Rule. Secondly, wee may not reprove vpon vncertaine reports, without sure grounds, and good euidence, to conuince our brother iustly for his offence. *David* herein offended in condemning so rashly good *Mephibosheth*, *2. Sam. 19. 25.*

3. Rule. Thirdly, inferiours may not reprove their superiours without speciall regard of time and place and all circumstances, but most consideratly with all submission and reuerence due vnto them. as young *Elihu* doth the ancient and graue friends of *Iob*, *Chap. 32. 6. 10.* And such an admonition no Christian superiour is to despise. *Iob. 31. 13. 14.* and as *Namans* seruants admonished him, *1. King. 5. 13. father if the Prophet &c.*

4. Rule. Fourthly, consider well whether the offence be directly against thy selfe, or against another, or immediately against God: for if our admonition proceede from any private reuenge, it can not haue a blessing from God nor bee effectually for the good of our brother.

5. Rule. Fifthly, this dutie cannot bee performed effectually but by skilfull, righteous and knowen brethren: for that admonition is a binding, searching, curing and restoring of a member

Of christian Admonition. 57

ber or part of the body loosed and fallen from his right places; and as a searching for a mote in a tender eye. *Gal. 6. 1. Psal. 141. 5. Mat. 7.*

Sixtly, the time must bee heedelessly regarded, reprove *6. Rule.* not a drunken man in his drunkenesse, nor angry man in his choler. *Prou. 25. 11. a word spoken in his place is like an apple of gold with pictures of silver.* *David* had his time for *Shemei*, *2. Sam. 16. 10. Prou. 26. 5. Answer a foole according to his foolishnesse lest he be wise in his owne conceit.*

Seauently, wee must euer labour that the spirit of loue, *7. Rule.* meekenes and compulsion appeare in all our reproofes, that A general rule wee may bee euer seene to desire, to winne and gaine, and so to saue our brother from destruction. *Mat. 18. 15. Gal. 6. 1. James. 5. 19. 20. ver.*

Quest. 99. Now let me heare what should moue vs to performe this dutie?

Ans. First, we must euer remember what the Lord saith *1. Motiue* to in his Law: hee that performeth not this dutie to his brother admonition, ther, he doth hate his brother in his heart: and next adde the *Leu. 19. 7.* words of the Euangelist *Saint Iohn. 8. Iohn. 3. 15. whosoever hateth his brother is a manslayer, and ye know that whosoever hath eternall life abiding in him: and againe, he that hateth his brother is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes 1. Iohn. 2. 10. And againe, 1. Iohn. 3. 14. we know that we are translated from death to life, because we loue the brethren: he that loveth not his brother abideth in death.*

Secondly, we must remember also what the Lords second *2. Motiue.* motiue is in his Law: if we reprove not our brother he shall *Leu. 19. 7.* perish in his sinne: for his sinne resteth vpon him, and will grow by degrees deceitfully hardning his heart, and if his heart bee hardened, it proues malicious and more euill by custome, and then becomes an vnbeleeuing heart, and so in time hee shall fall away from the liuing God. *Heb. 3. 12. 13.* Sinne by degrees growes more dangerously then a gangrene or a leprosie.

P. ij,

Thirdly,

The third Commandement.

3. Motiue.

Thirdly, where this dutie is rightly performed, it is a speciall marke of the spirit of grace and sanctification to rest on that man. *John* 16. 8. for wherefoeuer hee abideth, he reprobeth the world of sinne, of righteousness, and of iudgement.

4. Motiue.

Fourthly, wee must helpe our brothers. As he being fallen, and lying vnder his burthen. *Exod.* 23. 5. much more our brother lying in danger vnder any sinne, and we must set the blinde man in his way. *Leu.* 19. 14.

5. Motiue.

Fifthly, the person offending is blinde, and knoweth not his offence: or hee knoweth it, but considereth it not: or if hee consider it, hee thinkes no man noteth it, or is offended: or if any bee offended, hee thinks it but a light offence. Therefore we see christian reproofe is a most needfull phisicke for strong and weake continually.

Quest. 110. What is the second branch of obedience commanded in the third Law?

1. The commendation of an oath.

Ans. A lawfull and religious oath is here commended: as may appeare by sundry arguments. First, it is a part of Gods seruice. *Deut.* 6. 13. Secondly, it is the meanes which God hath appointed to end controuersies before the publike Magistrate, for the due execution of iustice. *Ex.* 22. 10. *Heb.* 6. 16. Thirdly, it is one of the signes of the conuersion of the Gentiles. *Esay* 19. 18. and 65. 16. Fourthly, the practise of holy men, first publikely, *Dauid* and the Elders in Hebron. 2. *Sam.* 5. 3. *Ioshua* puts *Achan* to his oath, or confession before the Lord. *Iosh.* 7. 18. 19. *Abraham.* 14. 22. to the king of Sodom. *Isaac* to *Abimelech.* *Gen.* 26. 31. *Booz* to *Ruth* in marriage. *Ruth.* 3. 13. Secondly, priuately. *Jonathan* and *Dauid.* 1. *Sam.* 20. 11. *Iacob* and *Laban.* *Gen.* 31. 53. *Obediah* to *Elias.* 1. *King.* 18. 10.

What an oath is.

Secondly, this may bee the description of an oath allowed by the Scriptures: An oath is an holy inuocation of God (as the best witnesse of all truth, and the reuenger of all such as prophane his name, in calling him to testifie to an vntruth) to end all controuersies, for the clearing of the truth, and for the defence of iustice and of Lawes, specially in iudgement. *Heb.* 6. 16.

Jer.

Of an Oath.

58

Jer. 4. 2. *Exod.* 22. 11. 12. 13.

Rules to be obserued.

First, Gods name must onely bee vsed in an oath, and none of the creatures, for that he alone sercheth the heart.

Secondly, wee may neuer proceede to an oath, but when all other testimonies and proofes doe faile vs.

Thirdly, hee that sweareth must know the truth perfectly, and not offer himselfe to it rashly, but being called in iudgement for the defence of iustice. For hee that sweareth for defence of an vntruth, maketh God a witnesse-bearer to a lye. Hee that sweareth things vncertaine, must haue an euill conscience: Hee that sweareth things vnlawfull fayneth in God some contrary wills: Hee that sweareth to things impossible, by his impious dissembling (if it be in knowledge doth mocke the Lord, therefore *Jeremie* saith: wee must sweare in veritie, not falsely: in iudgement, not rashly: in righteousness, not to peruert iustice.

Fourthly, it is great impietie to accept of the oath of such men in iudgement for the ending of controuersies, and the defence of truth and iustice, which feare not an oath, but continually prophane the most holy name of God.

Thirdly, they say that an oath is eyther voluntary and priuate, or necessarie and publike. Againe, that an oath is eyther: first, assertorie, affirming or assuring any thing of the time past, or of the time present: or secondly, promissorie: of the future time.

Fourthly, the forme of an oath, that it is a calling vpon God to witnesse of the sinceritie of our hearts in our words and actions may appeare by this Scriptures. *Rom.* 9. 1. I speak the truth and lye not, my conscience bearing me witnesse in the holy Ghost. *Phillip.* 1. 8. God is my record how I long after you all, from the very heart roote in Iesus Christ. 1. *Thes.* 2. ver. 5. neyther did wee euer vse flattering words, as yee know, nor coloured conscience, God is record. Of this kinde are all oathes

P. iij.

in

The third Commandement.

in admision to magistracy, in ordination, and calling to the ministrie, to serue in a campe, &c. Wherefore in an oath we are euer to respect carefully three things, first, the matter: secondly, the forme: thirdly, the end. First, the matter, that it bee waightie, cleare. Secondly, the forme, that it bee allowed of God. Thirdly, the end, the glory of God in the ending of controuerfies to the glory of God.

Fifthly, it is here doubted whether all oathes be to be kept, albeit the forme of our oath bee not lawfull, yet if the matter bee true, iust and cleare, it is a sinne to breake it, as *Labani* oath to *Iacob*, or any Papist swearing by Masse, &c. The rabbines of Ierusalem were of contrary iudgement. *Mat.* 23. 16.

Rules for the keeping of an oath are these.

First, wee may not keepe or obserue our oath, when a thing is become impossible, which was possible when wee did sweare: as he that sweareth perpetuall chastitie thinking hee shall be able to performe it, yet afterward through continuall burning, findeth the contrary, hee is not bound to performe that oath.

Secondly, if the matter faile whatsoever the forme is, it may not be kept, as when we haue sworne to doe any thing, the doing whereof is a manifest sin and breach of Gods law: that oath may not be kept, as *Herods* oath for the death of *Iohn Baptist*. *Mar.* 6. and the Iewes to kill *Paul*. *Act.* 23. 14. *Dauid* knew that he had sinned in swearing rashly *Nabals* death, and was changed, and did blesse God afterwards for the changing of his minde.

1. Sam. 25. 21.

Thirdly, if the matter or cause of our oath be lawfull, albeit hard and to our losse, yet our oath must euer be performed. *Psal.* 15. 4.

Quest. 101. Tell mee breefely what other good things be principally required at our hands in this Law.

Ans. These duties following doe most concerne Gods name

Of an Oath.

59

name and glory, for without them God can not possibly be glorified.

The first is priuate instruction of our families: this God requireth at our hands. *Deut.* 6. 6. for that without this there is no hope that Gods great name may be hallowed in our houses, of this hee speaketh in these words. *Deut.* 6. 6. The words which I commaund thee this day shall bee in thine heart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up.

Secondly, to take all occasion gladly when it is offered, and to seeke occasion in time and place conuenient, to commend Gods greatnesse, excellencie, wisdom, power, goodness, iustice and mercie manifested vnto vs in his word and in his works. *Psal.* 8. 1. O Lord our God how excellent is thy name in all the world, which hast set thy glory above the Heauens, and O Lord how excellent are thy works, in wisdom hast thou made them all. *Psal.* 12. 6. The words of the Lord are pure words as the siluer tryed in a furnace of earth, fined seauen fold. *Psal.* 119. 8. O Lord thy word endureth for euer in heauen. *Psal.* 119. 8. it conuerteth the soule, it reioyceth the heart. And this dutie wee must desire to remember in the vse of his creatures, euer desiring they may be sanctified vnto vs by the word and prayer: first, the word must teach vs what, when and how to vse the creatures. 1. *Tim.* 4. 4. Secondly, by prayer wee desire Gods presence, and the grace of his spirit for the sanctification of them to vs. 1. *Cor.* 10. 3.

Thirdly, the name of god is magnified by a free profession of his truth, which is a true declaration of that holy & certain knowledge wee haue receiued of him, and his will, by his word as need shall require, beeing ready to approue it with losse of goods and life, as may best serue to Gods glory and the confirmation and saluation of our brethren. *Rom.* 10. 10. With the heart man beleaueth vnto righteousness, and with the mouth, man confesseth to Saluation. *Mat.* 10. Whosoever

con-

The third Commandement.

confesseth me before men, I will confesse him before my father which is in heauen. 1. Pet. 3. 13. 14. 15. Who is it that will harme you if you follow that which is good? notwithstanding blessed are ye if ye suffer for righteousnesse sake: yea, feare not their feare, neither be ye troubled, but sanctifie the Lord God in your hearts, and be ready alwayes to giue an answer to euery man, that asketh you a reason of the hope that is in you. Heb. 10. 32. 33. 34. Now call to remembrance the dayes that are past, in the which after ye had receiued light, ye endured a great fight in afflictions: partly while yee were made a gazing stock, both by reproches and afflictions, and partly while ye became companions of them, which were so tossed too and fro, for both ye sorrowed with me for my bonds, & suffered with ioy the spoyling of your good, knowing how that ye haue in heauen a better, & more endurring substance. Ren. 6. 9. And when he had opened the first scale, I saw vnder the Altar the soules of them, that were killed for the word of God, and for the testimonie which they maintained. &c. Cha. 14. 12. Here is the patience of the Saints, here are they that keepe the commandements of God, and the faith of Iesus. And for a motiue: the Lord bindeth himselfe to aduance them to the chaire of honour, that will honour him: and vomits them as a loathsome burthen, that be luke warme professors of his truth. 1. Sam. 2. 32. Rene. 3.

The sixt
branch of the
obedience of
the third Law.

Fourthly, and lastly, true zeale is a speciall grace whereby the great name of God is magnified in and by the saints. This is often both commaunded and commended in the holy Scriptures: first, Christians must bee zealous in the profession of Godlinesse and repentance. Rene. 3. 19. 2. Cor. 7. 1. and of good works. Tit. 2. 14. and in euery good thing, Gal. 4. 18. Secondly, examples, Moyses, Exod. 32. 19. 20. 26. Phinehas, Num. 25. 7. Psal. 106. 30. Elias, 1. King. 18. 21. David, Psal. 69. 9. and 119. 139. Epaphras, Col. 4. 13.

Definition.

We may describe godly zeale to be a griefe of heart conceiued for the contempt of God and his word, mixt with a holy endeaour to redresse any such euill, so much as in vs lyeth, and to performe any good work to the aduancement of

Of Zeale.

60

of Gods Glory and the Saluation of his children.

Notes of true Zeale.

First, true zeale beginneth in our selues, and casteth the first stone at our selues, and plucketh the beame out of our owne eyes, that we may the better draw the mote out of our brothers eye, and taketh his proceeding to others. Thus *Abraham* with all the Patriarks and Prophets bee euer more zealous against themselues then others. *Gen. 14. 23. 10b. 1.*

Secondly, true zeale is ielous euen of those secret euils, in our selues, which are not onely not espied of others, but are vnknown also to our selues, though our conscience doth not presse vs, yet herein are we not iustificd, saith *Saint Paul*.

Thirdly, true zeale is constant, not hot by fits: cold in affliction, and hot so long as the world fauoureth: it keepeth a continuall tenour, *Saul* and *Pharao* haue good motions by fits, but Christians must bee constant in their zeale and loue.

Fourthly, true zeale will cause vs to reioyce in the publike prosperitie of the Church when priuate crosses make vs sad. *Paul* imprisoned was not so greued at his owne bands, as hee reioycd at the libertie of the Church and Gospell.

The tryall and examination of the Conscience.

First, examine thy selfe as in the presence of God, the searcher of all hearts: whether thou hast all thy life so ordered thy minde, thine heart and thy tongue, that thou hast neither thought nor spoken any thing of god, nor of his word and works but most reuerently, euer desiring to aduance the excellencie of his name imprinted in them? Whether thou hast not committed the sinnes forbidden in this Law, on this manner. Whether thy mouth hath beene accustomed to swear the great and fearefull oathes by God, or by any of oathes as *the most precious parts of Iesus Christ*? If thy conscience theists,

Q.

plead

od The third Commandement.

plead guiltie, this Law condemns thee, and thou art in the hands of God to receiue sentence and execution euery day.

Ciuill oathes, Secondly, whether thou hast beene accustomed to sweare by this bread, the ciuill oathes by the creatures, or the superstitious oathes, as Carnalists. by the Masse, faith and truth and such like: If thy conscience Superstitious oathes, by faith, pleads guiltie, this Law condemns thee, and thou art in the hands of God to receiue sentence and execution euery day. as Papists.

To deceiue. Thirdly, whether thou hast sworne at any time purposely to deceiue any man? whether thou hast sworne any thing whereof thou hadst no certaine knowledge, or whereof thou hast doubted? whether thou hast sworne to doe any thing, which thou didst neuer meane to doe? whether thou hast not broken vnlawfull oathes and wicked vowes: or hast not done that which by a solemne and religious oath and vow thou hast promised to doe? Whether thou hast not in thy place and calling, any way prophaned the name of God: either in the not obseruing of lawfull oathes, or in vsing vaine oathes to gaine libertie, riches, wealth or any preferment in this life? If thy conscience plead guiltie, this law condemns thee, and thou art in the hands of God to receiue sentence and execution euery day.

Exorcists. Fourthly, whether thou hast vsed any kind of exorcismes, coniurations, adiurations, or any of those damnable arts of magicks; or by them sought or expected any help to further thy selfe to any purpose? Whether thou hast at any time iested, scoffed and scorned holy things, God and his holy word, in familiar talke or otherwise? Whether thou hast made a False professio profession of the Gospell to couer a wicked and sinfull life: or by thy conuersation hast giuen cause to the enemies of the Gospell to blaspheme? if thy conscience cry guiltie: this law condemns thee, and thou art in the hand of God to receiue sentence and execution euery day.

Onsing. Fifthly, whether thou hast vsed any forme of imprecation and cursing of thy selfe or other men? whether thou hast not lightly regarded the great iudgements of God falling on many sinners in this life, or hast past by them, as things happening

Of examination of the Conscience. 61

ing by fortune and chance; without due and reuerent regard of Gods prouidence, power and iustice? If thy conscience cries guiltie, this Law condemns thee, and thou art in the hand of God to receiue sentence and execution euery day.

Next consider well whether thou hast omitted the duties commaunded in this Law: as whether thou hast according to thy place and calling, rebuked, admonished, and chastened all kindes of sinne, and specially the aforementioned sins whereby the great name of God is dishonoured: if thou hast not done this dutie, thy conscience cries guiltie and thou art in the hands of God to receiue sentence and execution euery day. **Admonition publike.**

Sixtly, whether thou hast vsed the most Christian and holy dutie of priuate admonition to thy brother offending priuate. God, or thy selfe, or any man living, and in that holy forme and manner (to conuert him, win him, and saue him) as God hath prescribed in his word? if thou hast not done this dutie, thy conscience cries guiltie, and thou art in the hand of God to receiue sentence and execution euery day. **Admonition**

Seauently, whether thou hast refused a religious and an holy oath, or hast denied to sweare in veritie, iudgement, and iustice, as God commaundeth for the defence of the truth, Lawe and iustice, and for the end of controuersies, which cannot otherwise bee ended: if thou hast not done this thy conscience cries guiltie. **To refuse a holy oath.**

Eightly, whether thou hast not sought all occasion to magnifie the excellencie, greatnesse, and goodnesse of God manifested vnto vs in his word and in his work: if thou hast not done this, thy conscience cries guiltie: whether thou hast at any time denied God, or the profession of Iesus Christ and his Gospell before men, when thou hast beene called before the enemies of Gods truth, and examined: or whether thou hast made a free profession and confession of the holy truth, and of thy faith: if thou hast not done this: thy conscience cries guiltie. **To magnifie Gods excellency.**

Ninethly, and lastly, whether thou hast beene cold or lukewarme. **To renounce the truth.**

Zeale,

The fourth commandement.

warne or zealous professor of the Gospell : whether thou hast examined thy zeale, and hast found it to bee most hot against thy selfe, euen searching the most secret corruptions, constant and continuing, most carefull and most reioycing in the welfare of Gods Church and people : if this zeale be not in thee : thy conscience cries guiltie, and this Law holds thee fast bound vp in thy sinnes and for a condemned man, looking for some fearfull destruction at the appearing of our Lord Iesus Christ, who shall come in flaming fire to render vengeance to all them which haue not obeyed his holy Gospell : oh, therefore what wings of the morning, or viter darknes can carrie thee away, and hide thee from that guilt, which God hath here vowed not to hold guiltlesse, or how canst thou remaine so benumbed as not to feare and dread the same? the sinne thou seest is written with a penne of iron, and hee that runneth may reade it, this curse is a winged booke flying euery where to call for iudgement, and is not thy name written therein? thou canst not, thou maist not, thou oughtest not to let slip this oportunitie, now with candel and lanthornes to search in thy darke conscience, and in euery corner therein, what and which of these sinnes haue entred therein, they cannot maske themselves, or deceive thee, they haue no wedding garment on, and if thou examine them, thou shalt find them speechlesse, aske them how they came into thy heart, and therefore for the preuening of Gods iudgement, iudge thy selfe and take these thought being shamefully naked and binde them hand and foote to cast them from thee, vpon him, from whose diuellish seducement and suggestion they first of all were begotten in thee, so shalt thou wash thy coate in the blood of the Lambe and haue the holy Ghost to direct thee for euermore.

Quest. 102 Let me heare the words of the fourth law : and next what the principall scope of it is, what the parts, and the sence of the words of the law?

Ans. The words are these. *Remember the Saboth day to keepe it holy, sixe dayes shalt thou labour and doe all thy worke.*
But

The fourth Commandement. 62

*But the seauenth day is the Saboth*for the Lord thy God, in it *Of.*
thou shalt not doe any worke, thou, nor thy sonne, nor thy daugh-^aDeu. 5. 14. nor
ter, thy manservant, nor thy maide, nor they beast, nor the stran-^bthine Oxe, nor
ger that is within thy gates : for in sixe daies the Lord made^cthine Asse, nei-
the heauen and the earth, the sea and all that in them is, and rest-^dther any of thy
ed on the seauenth day, therefore the Lord blessed the Saboth day^ecattel, that thy
and halowed it.^fman servant
and thy maid

First, the principall scope and end of this Law is, that wee beeing dead to our owne affections and works, should religiously addict and addresse our selues to seeke the kingdome of heauen, and to attend Gods holy worship all the Saboth day : continuing in the publike and priuate exercises and meanes which God hath commanded in his word.

Secondly, it is good for vs to obserue the order of Gods Order. Commandements, which is this : The first Commandement sets before vs the substance of Gods worship : the second, the forme thereof : The third, the end : The fourth, teacheth vs the time when this seruice should be publikely and solemnly practised. The former three Commandements set before vs those duties, which wee owe and must performe dailie vnto God : This last commandeth that publike forme of gods worship, which must bee religiously kept in one day in the seauen vnto God.

Thirdly, againe wee are to note generally concerning this Law, that whereas our naturall corruption is so great an enemy to these most sacred lawes, & for this cause hath bound vs with speciall bands to the obedience and keeping of the three former Commandements : In this fourth precept hee addeth more reasons (as desiring yet more strongly to binde this inbred enemy of God within vs) for that we resist and fight more against this Law, then any of all the rest of Gods commandements : and for that in the practise of this consisteth the obseruation of all the former, and neglecting this we neglect all religion. This is cleare by Gods complaint of Ier. 17. 12. & 27
Ezech 20. 21. &
23. 38.
Nehe 9. 14.

Quij.

Fourthly

The fourth Commandement.

How this Law
differs from
the rest.

is commandment
both Negative
and Affirmative.

Fourthly, wee bee also to obserue here, how this Law differs from all the rest: first this Law hath a speciall note as a preface set before it, in the word remember, which is wanting in all the rest. Secondly, the rest be onely either negative or affirmatiue, that is either bid or forbid: but this Law doth expressly forbid the euill to bee committed, and expressly command the seruice which God requireth. Thirdly, the rest of the Commandements doe but onely binde a man for himselfe to the obseruation of that which is commaunded: but this law expressly chargeth vs with a care of our whole familie for the obseruation of the Saboth, and not onely this, but chargeth vs also that wee cause the stranger within our gates, to worship God with vs: yea, all the beasts wee haue must rest this day with vs.

Fifthly, the fourth Law hath two parts. First, the precept, where we may obserue a preface or a note of attention, in the word remember, and the charge it selfe containing these branches: first, that the Lord commandeth a Saboth, that is one day in seauen for his people to rest in, *Exod. 20. ver. 8.* Secondly, that the Lord commandeth this day to be sanctified and consecrate for holy exercises: where wee must consider what workes doe sanctifie and profane the Saboth. Thirdly, how this sanctified Saboth, or holy rest, must be on the seauenth day and none other. Fourthly, who is to performe this rest with vs: all and euery one in the familie, these specialls are numbred: man, as parents and mistrisses, man and wife: children, sonnes and daughters: seruants and strangers, men and maides and beasts the Oxe and the Ass.

Secondly, the confirmation hath these foure reasons: first, for that I permit and graunt thee fixe dayes for thine owne works. *Exod. 20. ver. 9.* Secondly, for that the seauenth day is the Lords owne day, commaunded and consecrate by himselfe, for himselfe and his owne seruice. *ver. 10.* Thirdly, for that God rested the seauenth day. Fourthly, for that God hath promised a speciall blessing to all true worshippers in the sanctification of it.

Remember

The fourth Commandement. 63

* Remember. The meaning is, consider well, and prepare thy selfe, and obserue well the Saboth to sanctifie it. *Deut. 5. 12.*

The Sense.
A note of attention,
Luke 17. 32.
Deut. 8. 2 32. 7
and Adde this
word to euery
part of this law
to stirp thy
selfe aduisedly
to consider
the charge.

The Saboth. That is, the day of rest which is said in the tenth verse to bee the seauenth day. It is called the rest, because of the rest which is proper to this day. In the beeginning this name was appropriate onely to the seauenth day, but vnder the Law many other Saboths are commanded.

To sanctifie it. To sanctifie is to separate any thing from the common vse, to consecrate the same to Gods seruice.

Sixe dayes shalt thou labour. That is, I freely permit thee to worke fixe daies in thine ordinarie vocation, that thou maist attend my holy worship the seauenth daie, as I haue commanded.

And doe all thy worke. That is leaue no part to be finished on the Saboth day.

But the Seauenth day is the Saboth. That is, this is the one day wherein I command that holie rest to be obserued. *Verse. 10.*

Of the Lord thy God. Or vnto the Lord thy God, or for the Lord thy God: that is, to be spent wholie and religiously in the seruice of the Lord thy God: or the day which he challengeth to be wholy spent in his seruice.

In it thou shalt not do any worke. The Saboth day thou maist not do any of thine ordinarie works in seed time nor in harvest. *Exod. 34. 21.*

Thou, maister, father, or governour of house and family, or of any societie.

Nor thy Sonne, &c. All men and cattell, which we haue at our command and vse, as being in subiection vnto vs.

Nor thy stranger. Iew borne or Proselite. Within thy gates, within thy charge.

For in six dayes the Lord made heauen. That is, the Lord rested after his worke, and therefore so doe thou the Saboth day. *Verse. 11.*

Therefore, That is, first, that thou maist giue that to the Lord for his worship (as beefore) Secondly, that thou maist not tire and weary thy selfe, or any thing that is thine, man or beast.

The fourth Commandement.

beast. *Exod. 23. 12. Deut. 5. 14.* Thirdly, that thou maist euer remember Gods rest in the creation. Fourthly, that thou maist neuer forget thy deliuerance from Egypt. *Deut. 5. 15.*

The Lord blessed the Saboth day. That is, the Lord hath giuen this day a speciall blessing in that hee hath ordained it for his owne seruice, and halowed it, or sanctified it: that is, hath himselfe set this day apart for this holy vse: so this word is vsed. *Exod. 29. 44. and 40. 13. Leu. 27. 30. 28.*

Quest. 103. Now proceed on to consider more neerely what the Lord requireth in this law: and first what this word Saboth signifieth?

Ans. First, (as beefore I said) this name doth properly belong to the seauenth day, because of Gods rest in the creation, and the rest then commanded to Gods people. *Gen. 2. 1. 2. 3.* on the seauenth day.

Secondly, vnder the Law it signifieth other feasts, commanded of God wherein the people rested, as on the seauenth day. *Leu. 16. 31.*

Thirdly, sometimes it is taken for, first, weekly Saboth, the seauenth daie; secondlie, the monthly Saboth, the first daie of the month; thirdly, the Saboth of yeeres, euerie seauenth yeere. And fiftie, which was their Iubil: for the which they counted seauen times seauen yeares, which makes fortie nine yeares, and the next after (which is the fiftieth) was their Saboth: fourthly, the great Saboth, and this was when the pasouer fell on the Saboth day: as when Christ suffered. *Iohn. 19. 31.* Fiftly, the word signifieth a resting, from the works of the flesh to bring forth the fruits of the spirit. *Heb. 4. 8. 9. 10.* which begins in this life but is perfected in heauen. Sixtly, it is taken generallie for all the seruice of God. *Ezech. 20. 13. my Saboths haue they greatly polluted.*

The first signification literally, agreeth with this Law: now then first this very word teacheth vs that men should rest this daie, and wee can no more take away rest from it then alter the name and nature: and that this rest is no idle rest appeareth. *Exod. 16. 23. To morrow is the rest of the holy Saboth.*

*Exod. 31. 15.
35. 2.*

The

What the Saboth signifieth. 64

The Reasons wherefore God requires our rest from all our workes on the Saboth are these.

That men must rest on the Saboth, and wherefore

First, the cheefest cause of this rest is, that wee might wholly attend vpon Gods worship this day, for that the seruice of this day requires a whole man. The affaires of this life are two distinct things: wee can neuer well intend the one, but when wee rest from the other, for let a man on the Saboth what hee can sequester himselfe from the ordinarie workes of his calling, yet shall hee finde himselfe (without speciall preparation and sanctification) maruelous vnapt to performe the duties of the Saboth.

Secondly, wee may truelie and cleerely shew it thus: If From Adams Adam in that state of glorie and innocencie had need of this example, rest, that hee might the more freely giue his soule and bodie and applie himselfe to God on this daie, and to the holie exercises of religion, then much more wee in this state of corruption.

The third reason may be this, for the retaining of health: For health, for when wee doe seriouſlie exercise the minde in hearing, praier and meditation, the bodie must haue rest. Adam had no neede of any such refreshing, for he labored without wearinesse: yet that his minde might more intend his holy exercises, hee was commanded to rest from all his works. This *Gen. 3. 19.* reason is pointed at. *Deut. 5. 14.* saying, *that thy man-servant may rest as well as thou.*

Quest. 104. But some thinke this rest of the Saboth was but ceremoniall, seruing the Iewes onelie to put them in minde of their freedome from the Egyptian bondage, and that they must rest from sinne, and so come to euerlasting rest. For the Apostle numbred it with other ceremonies, taxing the Galathians in these words: yee turne againe to impotent and begerly rudiments: Yee obserue dayes, as the Saboths: and months, as the new Moones, the first and seauenth month. *Times:* as the feast of Easter, Whitsonide, Tabernacle

R.

cle

The fourth Commandement.

cle, *Yeares*, as the seauenth, and fiftieth?

The Law partly morall, and partly ceremoniall. *Ans.* Wee answere that the Law concerning the Saboth is partly ceremoniall, partlie morall. Whereas the Saboth had this vse vnto the Iewes, to put them in minde of their freedom and rest by Christ, we answere with the Apostle. *Col. 2. 16. 17.* that in this respect it might bee a shadowe and so is abolished at the comming of Christ: next whereas it was commaunded the seauenth daie from the creation of the world, for this cause also it may bee said to bee ceremoniall, for that the Apostles changeth the seauenth daie into the eight, as they were commanded (no doubt) and taught by the holie Ghost. But in that it was a set time appointed and consecrate of God himselfe for his publike worship and seruice, in this respect it must bee accepted as Gods morall Law, to bind the Gentiles as well as the Iewes for euer.

Reasons to proue the fourth Law concerning the Saboth to be morall, are these.

Saboth before the Law.

First, it was obserued and kept religiously in the Church, two thousand yeeres before the ceremonies of the Iewes began: and hath now continued one thousand and six hundred since they ended.

Secondly, there are tenne speciall words. *Dent. 10. ver. 4.* or tenne speciall branches of the morall Law, or of that covenant which God made with his people in Sinai: But if yee take away this fourth Law, ye haue but nine left.

Adams Saboth

Thirdlie, we saie If *Adam* in his excellencie had neede of this daie. *Gen. 2. 1. 2.* much more we: for if the seruice of this daie was a testimonie of Gods image in him, and a speciall meanes to preserue the same: it cannot bee but this commandement also must bee needfull for vs, for the repairing and recouering of that excellencie by Christ which we lost in *Adam*.

Apostles Lords day.

Fourthlie, the Apostles in taking this daie, and giuing for it the name of the Lords daie. *Reue. 1. 10.* (beeing beefore called

The Saboth is morall. 65

called the Saboth) and ordaining publike exercises for it: do manifestly shew the necessitie of it, and the equitie that it must bee perpetuall, and religiously obserued.

Fiftly and lastly, wee may reason as a godly man against the Papists thus: They say the second Commandement against Images is but ceremoniall, hee answereth, so long as wee finde our nature so prone to set vp an Image to represent God by it, and to worship God beefore it: so long let that bee a morall Law to humble vs: In like maner may we say of the Saboth: So long as wee feeble our corruption so to fight against the religious obseruation of the Saboth, and so prone to prophane it: so long let vs also acknowledge it a speciall Law to binde our vnbridled affections: but wee shall finde a perpetuities in the one, therefore there must bee the like perpetuities in the other.

Sixtly, this day is a great and glorious day by many arguments of excellencie: first, the first day of the world: Secondly, the first day of the manna: Thirdly, the daie of Christs Natiuitie and Baptisme (as some thinke) and of his resurrection, as all agree: Fourthlie, the day the holie Ghost descended: Fiftly, the day the children of Israel passed ouer the red Sea: Sixtly, the daie when *Aaron* and his sonnes receiued their consecration. *Psal. 118. 24. This is the day which the Lord hath made let vs reioyce and be glad in it.*

Quest. 105. Now hauing thus farre taken some generall viewe of this Law: let vs consider here what is commanded, and what is forbidden: how the Saboth is sanctified, and how prophaned. For this is the cheefe end of this Law, and that whereunto the rest of the Saboth is to be referred.

Ans. We sanctifie and keep this daie holie when we bestow it and spend it in gods most holy worship, for the increase of our own sanctification. It is no day to feast in, & to feed our bodies with meats & drinks, but to feed our soules with holy things: it is no day to visit frieds, it is no day to gather debts: it is no time for plaies and delights, nor for the most lawfull recreations: but to be consecrate & kept holy vnto the Lord. *1er. 17. 22.*

R. ij.

First,

Remember to sanctifie it.

The fourth Commandement.

First, for if the Lord will not allow the most needfull work of seede time and haruest on the Saboth, shall wee imagine hee will allow idle recreations : secondly, doe not our idle sports as much alienate our mindes from the exercises of the Saboth, as the workes of our ordinarie callings? yea, much more : for that our lusts doe much more delight in these, and be posselt with these exercises of recreations (as we call them) more then with any other worke, therefore these must make vs more vnfit for to keepe a holie Saboth, then cart and plow, for *melius est arare quam saltare*, it is better (saith *Augustine* in Psalme 91. to plow then to daunce.

The workes of the Saboth, are these.

First, wee bee here commanded a spirituall rest from sin: and to prepare our hearts humbly to meete the Lord. Wee bee commanded (I say) to rest from all the corrupt motions and lusts of our flesh (as all the weeke daies) so specially this day : and to strue and endeaour that our mindes, our hearts and affections may be so settled and quieted, as with all cheerfulness and comfort we may present our selues in the Lords court and sanctuarie to attend vpon him for this day. *Heb.* 14. 10. This is a resemblance of our eternall rest in heaven, for hee that is entred into his rest, hath also rested from his owne workes, as God did from his. *Eccles.* 4. 17. Take heede to thy foote when thou entrest into the house of God, and bee more nere to heare, then to giue the Sacrifice of fooles. *Esay.* 56. 2. Blessed is the man, &c. that keepeth the Saboth, and polluteth it not, and keepeth his hand from doing any euill. Againe, *Chap.* 58. 13. If thou consecrate the Saboth as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word. *Chap.* 1. 13. I cannot suffer your new Moones, nor Saboths, nor solempne dayes, it is iniquitie; my soule hateth them. The reason is added, your hands are full of blond.

Our first care in the sanctification of the Saboth must be to

Of the workes of the Saboth 66

to looke well that our owne soules, bee holy and sanctified: for if we haue not sanctified our selues vnto God first, *Rom.* 12. 1. all our other sacrifices are vncleane and polluted. *Tit.* 1. 15. 16.

Secondly, the Lord here requireth and commandeth the publike administration of his word and Sacraments, and that his people attend (all without exception) hereunto. And this is one speciall end of the consecration of this one day. That God might communicate his will this day vnto his people, by them to whom hee hath committed the word of reconciliation. *2. Cor.* 5. 19 for they must this day specially stand in Christs stead to call vpon Gods people, and to speake vnto them, as also vnto God in Christs name, that so God and his people may bee reconciled together, for by hearing cometh knowledge, by knowledge we come to faith in Christ, as the Apostle teacheth. *Rom.* 10. 9. 10. 14. The publike exercises of reading and preaching Gods word, administration and participation of Sacraments on the Saboth are commended often by the practises of the Prophets and Apostles, for the first portion, was out of the five bookes of *Moses*, the second portion answering the first, was out of the Prophets. In Antioch a citie in Pisidia: after the reading of the Law and the Prophets, the rulers of the Sinagouge sent vnto Paul and Barnabas, saying, yee men and brethren, if yee haue any word of exhortation for the people, say on. So againe. *ver.* 42. 44. The next Saboth day came almost the whole Citie to heare the word of God. *Act.* 20. 7. The first day of the weeke the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued preaching till midnight. *Act.* 15. 21. *Moses* of old time hath in euery Citie them that preach him seeing hee is read in the Sinagouges euery Saboth day. *Act.* 17. 2. When Paul came to Thessalonica hee disputed with the Iewes, and spake vnto them out of the Scriptures three Saboth dayes: and so was hee accustomed to spend the Saboths. And thus did the Apostles on the Saboth minister vnto the Lord in reading, and preaching the Scriptures, administration of the Sacraments, &c.

R. iij.

And

The publike
administration
of the word &
Sacraments.

The fourth Commandement.

In. 4. 23.
1. Tim. 2. 8.
Mat. 6. 6.
Mat. 18. 20.

And this was the practise of the age following the Apostles, for thus one of the best writers of that time speaketh: let vs take heed that our rest bee not idle and vaine, but being sequestred from all the affaires of this life, let vs wholly attend the holy worship of God on the Saboth. It is most certaine that the true worshipper, worshipping God in spirit and truth, at all times and in all places, is promised to receive a blessing, and to be heard. But yet the Lord hath bound himselfe to haue a more speciall regard where but a few of his Saints are assembled in the name of Christ, and this the Psalmist often teacheth vs. *Psal. 22. 22. In the midst of the congregation will I praise thee. ver. 25. I will praise thee in the great congregation. Psal. 68. 26. Praise ye God in the assemblies. Psal. 107. 32. let them exalt him in the congregations of the people, and praise him in the assemblies of the elders.* They were taught of God to call vpon, and to encourage one another to frequent the holy assemblies. *Esay. 2. 3. Many people shall goe into the mountaine of the Lord, to the house of the God of Jacob: for they shall say one to another hee will teach vs his wayes, and wee will walke in his pathes. David speakes thus of his practise. Psal. 55. 13. 14. It was thou O man euen my companion, my guide and my familiar: wee delighted in consulting together, and went into the house of God as companions. And Psal. 84. 2. my soule longeth, yea fainteth for the Courts of the Lord. And Psal. 112. 1. I reioyced when they said vnto mee, wee will goe into the house of the Lord.*

1. Some with vs regard reading not preaching.
2. Some respect preaching, no reading.
3. Some respect both.
4. Some regard neither.

And this is the commendation of the disciples, in the primitive Church, they greatly reioyced in the holy assemblies, and exercises of the Church. *Act. 2. 42. 46. They continued in the Apostles doctrine and fellowship, and breaking of bread, and prayer. Againe, They continued daily with one accord in the Temple, and breaking bread at home.*

And here men must religiously attend on God and his word the whole time of the holy assembly: The Prince himselfe (if he be present) may not depart before the congregation be dismissed. *Esay. 46. 10. The Prince shall be in the midst of them,*

Of the workes of the Saboth. 67

them, hee shall goe in when they goe in, and when they goe forth, they shall goe forth together. yea the Magistrates are bound to restraine the people for the obseruation of the Saboth. *Ieremie* is commanded to preach this. *Chap. 17. 20. 21. 22.*

Thirdly, in the last place after the most principall exercises of the Saboth, the Lord commendeth vnto vs this day the care of the poore and sicke, as speciall fruits of pietie and badges of our Christian profession: for if the Lord this day haue such respect to the rest of oxen, much more regardeth hee the rest and comfort of the sicke and poore distressed members of Iesus Christ. *Deut. 5. 14.* And thus Christ himselfe spent part of the Saboth in healing the sicke and comforting the weake and feeble as may appeare often in the stories of the Gospell. And the Apostles charge is that on the Saboth wee haue the poore in speciall remembrance. *1. Cor. 16. 1. 2. Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe yee also: euery first day of the weeke, let euery one of you put aside by himselfe, and lay up as God hath prospered him.*

Quest. 106. Let vs heare as breiefely what is forbidden?
Ans. The Lord himselfe answereth thus generally in his Law. *ver. 10. The seventh day is the Saboth of the Lord thy God, in it thou shalt not doe any worke.* First, wee are to note how the Lord doubleth and repeteth these words often *Saboth of rest*, to binde our hands from all works.

Secondly, next how that hee is not content to deliuer his kinde and will in this generall negatiue forme: *thou shalt not doe any worke*, but also descends into particulars: forbidding such things, and at such times as might carry with them the greatest probability of being exempted, and might make the greatest shew of reason for libertie: as the gathering and preparing of the Manna: the holy work, and building of the Tabernacle: that they must religiously obserue the Saboth euen in those two speciall times of seed time & haruest. So then it is very manifest that the Lords will is, that wee rest euen from the most needefull and speciall works of our speciall callings,

The fourth commandment.

callings, all husbandry in country, all trades and workes in townes and cities, that we may cheerefully attend on the Lord in the exercises of the Saboth. Here Sathan and our corruption bark and say: if wee doe not work we cannot liue. *Ans.* first, remember six daies are appointed for this end: secondly, remember the Diuels suggestion hath euer beene thus: if wee giue our selues to serue God wee shall surely die of famine, &c. *Mat.* 3. 13. 14. 15. 16. Therefore shake of all distracting and dangerous cares. *Mat.* 6. 33. *1. Tim.* 6. 7. 8. 9. 10. and remember Gods promises, not onely for heaven, but also for this life, belongs to godlinesse. *1. Tim.* 4. 8. And whereas the Lord hath thus bound vs from the ordinarie works of our callings, that wee might the more freely serue him: he doth not so strictly bind our consciences but that in cases and times of necessitie wee may and must omit the exercises of the Saboth: as to quench the violence of fire, to stay the fury and rage of enemies, to defend the life of man and beast. And so in all such cases for the preseruacion of man or beast, or goods: as cannot beare the intermission and rest of one Saboth, notwithstanding let no man here impose vpon himselfe such a necessitie that may compell him to yoke his Oxen, *Mattis. conc.* 1. cap. 1. The Lord would haue no Manna gathered on the Saboth day, nor fire kindled among the Iewes. *Exod.* 35. 3. and 16. 24. yet was the Saboth made for man. *Mat.* 12. 1. that is, to further and helpe man to life euerlasting, and to preserue his life present: wee are therefore to vse these outward elements in all sobrietie and wisdom, so as we may bee better able to obserue the duties of the Saboth, for the Lord would not haue vs neither in the vse nor in want of them, at any hand, disabled to attend his holy worship, as for example, without fire in these col'd parts, some part of the year, wee can hardly endure to attend the exercises of the Saboth.

Thirdly, it is very cleere that faires and markets, buying and selling, of all wares whatsoever small or great, are vnterly forbidden on the Saboth. *Nehemi.* 13. 15. *In those days I*
law

Of buying and selling on the Saboth. 68

saw in Iudah them that trode wine presses on the Saboth, and that brought in sheaves, and which laded also Asses with wine, grapes and figges, and all burthens, and brought them into Ierusalem on the Saboth day, and I protested to them in the day that they sold victuals. There dwelt men of Tyrus also therein, which brought fish and all wares, and sold on the Saboth vnto the children of Iudah euen in Ierusalem: Then reprov'd I the rulers of Iudah, and said vnto them, what euill thing is this that yee doe? and breake the Saboth day? did not your fathers thus, and our God brought all this plague vpon vs? yet yee increase the wrath vpon Israel in breaking the Saboth. And when the gates of Ierusalem began to be darke before the Saboth: I commanded to shut the gates, and charged that they should not be opened till after the Saboth, and some of my seruants set I at the gates that there should no burthen bee brought in on the Saboth day. So the Chapmen and Marchants of all merchandise remained once or twise all night without Ierusalem. And I protested among them, and said vnto them, why tarrie yee all night about the wall? if yee doe it once againe I will lay hands vpon you, from that time came they no more on the Saboth. Verse. 16.

17

18

19

Fourthly, all idlenesse, reuelling, dauncing are here condemned: *Esay.* 58. 13. *If thou turne away thy foote from the Saboth, that thou doe not thine owne will, or that wherein thou delightest on mine holy day: If thou wilt call the Saboth thy delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, or that wherein thou delightest, not speaking a vaine word: then shalt thou delight in the Lord. Also slouthfull securitie at Sermons is forbidden.* *Act.* 20. 7. 10.

Fifthly, and lastly, wee bee here forbidden to cause any man to breake the Saboth directly or indirectly, by performing such duties for vs, which wee will not bee seene to performe our selues, for wee bee commaunded the contrary, that wee compel and command so many as we can to the obseruation of the Saboth: which if wee doe not their sinnes no doubt run euery Saboth vpon our score: here be guiltie of spirituall
S. murther

The fourth commandment.

callings, all husbandry in country, all trades and workes in townes and cities, that we may cheerefully attend on the Lord in the exercises of the Saboth. Here Sathan and our corruption bask and say: if wee doe not work we cannot liue. *Ans.* first, remember six daies are appointed for this end: secondly, remember the Diuels suggestion hath euer beene thus: if wee giue our selues to serue God wee shall surely die of famine, &c. *Mal.* 3. 13. 14. 15. 16. Therefore shake off all distracting and dangerous cares. *Mat.* 6. 33. *1.Tim.* 6. 7. 8. 9. 10. and remember Gods promises, not onely for heaven, but also for this life, belongs to godlinesse. *1.Tim.* 4. 8. And whereas the Lord hath thus bound vs from the ordinarie works of our callings, that wee might the more freely serue him: he doth not so strictly bind our consciences but that in cases and times of necessitie wee may and must omit the exercises of the Saboth: as to quench the violence of fire, to stay the fury and rage of enemies, to defend the life of man and beast. And so in all such cases for the preservation of man or beast, or goods: as cannot beare the intermission and rest of one Saboth, notwithstanding let no man here impose vpon himselfe such a necessitie that may compell him to yoke his Oxen, *Mattis. conc.* 1. cap. 1. The Lord would haue no Manna gathered on the Saboth day, nor fire kindled among the Iewes. *Exod.* 35. 3. and 16. 24. yet was the Saboth made for man. *Mat.* 12. 1. that is, to further and helpe man to life euerlasting, and to preserve his life present: wee are therefore to vse these outward elements in all sobrietie and wisdom, so as we may bee better able to obserue the duties of the Saboth, for the Lord would not haue vs neither in the vse nor in want of them, at any hand, disabled to attend his holy worship, as for example, without fire in these col'd parts, some part of the yeare, wee can hardly endure to attend the exercises of the Saboth.

Thirdly, it is very decre that faires and markets, buying and selling, of all wares whatsoever small or great, are vtterly forbidden on the Saboth. *Nehemi.* 13. 15. *In those days I*
law

Of buying and selling on the Saboth. 68

saw in Iudah them that trode wine presses on the Saboth, and that brought in sheaues, and which laded also Asses with wine, grapes and figges, and all burthens, and brought them into Ierusalem on the Saboth day, and I protested to them in the day that they sold victuals. There dwelt men of Tyrus also therein, Verse. 16.
which brought fish and all wares, and sold on the Saboth vnto the children of Iudah euen in Ierusalem: Then reprov'd I the rulers of Iudah, and said vnto them, what euill thing is this that yee doe? and breake the Saboth day? did not your fathers thus, and our God brought all this plague vpon vs? yet yee increase the wrath vpon Israel in breaking the Saboth. And when the gates of Ierusalem began to be darke before the Saboth: I commanded to shut the gates, and charged that they should not be opened till after the Saboth, and some of my seruants set I at the gates that there should no burthen bee brought in on the Saboth day. So the Chapmen and Marchants of all merchandise remained once or twice all night without Ierusalem. And I protested among them, and said vnto them, why tarrie yee all night about the wall? if yee doe it once againe I will lay hands vpon you, from that time came they no more on the Saboth.

Fourthly, all idlenesse, reuelling, dauncing are here condemned: *Esay.* 58. 13. *If thou turne away thy foote from the Saboth, that thou doe not thine owne will, or that wherein thou delightest on mine holy day: If thou wilt call the Saboth thy delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, or that wherein thou delightest, not speaking a vaine word: then shalt thou delight in the Lord. Also slouthfull securitie at Sermons is forbidden. Act. 20. 7. 10.*

Fifthly, and lastly, wee bee here forbidden to cause any man to breake the Saboth directly or indirectly, by performing such duties for vs, which wee will not bee seene to performe our selues, for wee bee commaunded the contrary, that wee compel and command so many as we can to the obseruation of the Saboth: which if wee doe not their sinnes no doubt run euery Saboth vpon our score: here be guiltie of spirituall
S. murder

The fourth Commandement.

murther, all such maisters as retaine seruants (like horses and mules in a barbarous kinde of seruitude) on the Saboth from the publike meanes of their saluation. Let all such remember the speciall charge of God directly sent vnto them in this Law: and remember that they haue a great Lord in heauen whose wrath is as a consuming fire.

Eph. 6. 5. 9.
Col 3. 21.
Tit. 2. 9.
1 Pet. 2. 18.

Punishments for the breach of the Saboth are these.

Punishments
for breach of
Saboth.

Floods in
fares with
vs.

Scaffolds fal-
ling, to the de-
struction and

hurt of many
in stage-plaies.

Some punish-
ed to teach
the rest. But

not al, to shew
there is a day

of iudgement.

First, by the Law of God in old time as wee may reade. Num. 15. 32. death of body.

Secondly, by old Councels excommunication that those which denie their presence to the Church in earth, by wilfull negligence may bee euer cut off from the assemblie of the righteous.

Thirdly, wee haue had in the time of fayers on the Saboth day diuers great fouds to the losse of goods and life in many places, and this sinne wee retaine of the Italians which make their Sunday a day of market.

Fourthly, many times at beare bayting the falling of scaffolds wherby men, women and children haue lost some their liues, some their limbes, and the women with childe haue not bene spared as is yet fresh in the memorie of wise men, within the space of twentie yeeres, and certainly these were punished to be examples of admonition to the rest, & although all dyed not, let none therefore gather that either they perished by chance of rotten posts, or such like, or that God did punish them that were slaine and hurt at their pleasures for some other cause, but rather thinke that they which dyed, perished for that sinne, and that the residue are but referred to a day of iudgement.

The tryall and examination of the conscience.

First, consider well and examine thine owne heart, as be-
ing

The examination of the Conscience. 69

ing set before the throne of the iustice of God: whether thou hast at all times reuerently and honourably thought of the Saboth, and of the publike ministrie of the word and Sacraments, which God in wisdom hath appointed to be the holy meanes of thy saluation? if thou canst not find this humble submission and reuerence of these diuine exercises in thine heart, thy conscience pleads guiltie, and this Law condemnes thee. 2. Cor. 5.

Secondly, whether thou hast prepared thy selfe to meet to the Lord on the Saboth, for the diuine maiestie and presence of God the father, the Son and the holy Ghost doth fill the sanctuarie and doth reioyce in the holy assemblies of his Saints: I say examaine thy selfe of thy preparation, by reading, meditation, prayer, conference: if thou hast neglected this dutie, thy Conscience cries guiltie, and this Law condemnes thee.

Thirdly, whether hauing vsed a Godly preparation before, thou didst also religiously attend & obserue the word of god both read and preached, with such reuerence and meekenes, as if thou hardest Christ himselfe read and preach vnto thee? if thou hast not respected this dutie, thy conscience cries guiltie, and this law condemnes thee.

Fourthly, whether thy Soule hath not wandred about the cares of this life, during the holy exercises on the Saboth, that albeit thou wast present in body, yet thy minde was so distracted, that thy soule was absent, and receiued no blessing by any of the holy exercises of the Saboth: if thy conscience crie guiltie this Law condemnes thee.

Fifthly, whether thou hast bestowed this day wholly in diuine exercises (as thou art commanded) namely in hearing, reading, meditation, conference: for the better vnderstanding of things heard and receiued by the publike ministrie: if thou hast neglected this dutie, thy conscience cries guiltie and this Law condemnes thee.

Sixtly, and because this Law giues speciall charge concerning the familie, our sonnes and daughters, men seruants and
S. ij. maide.

The fourth Commandment.

maide seruant: inquire whether on the Saboth thou hast not respected these, both to bring them also to the holy assemblies, and by priuate conference to cause them to vnderstand the things they haue heard, so instructing them in the knowledge of the truth, that they may learne also the true sanctification of the Saboth: if thou hast neglected this dutie, thy conscience cries guiltie, and this Law condemnes thee.

Seauently, inquire whether after the exercises of the Saboth, thou hast remembered the poore and the sicke, to releue the one, and to comfort the other: if thou hast neglected these duties, thy conscience cries guiltie, and this law condemnes thee.

The Minister
of Christ.

Eightly, inquire (if thou bee the minister of Christ) with what care and conscience, with what feare and faith thou hast sanctified the Lords Saboth, in the preaching of Gods word, and administration of the sacraments: for he is accursed that doth the Lords work negligently, wherefore if thou hast beene negligent in thy dutie, thy conscience cries guiltie and this Law condemnes thee.

Ninthly, whether thou hast admitted any knowne wicked sinners to the blessed Communion, without any admonition that they may bee reclaimed to grace and to vnfeined repentance, that they prophane not the holy misteries of Christ, and whether thou hast not sorrowed deeply in heart if any such haue past: if thou hast neglected these duties, thy conscience cries guilie and this Law condemnes thee.

Tenthly, whether thou hast sought and endeauored to plant in the hearts and mindes of all in thy charge (with all thy might) the cheefe grounds of holy religion, which wee call the Catechisme, which euery man is bound to learne and know perfectly: if thou hast neglected this dutie, thy conscience cries guiltie and this Law condemnes thee.

Eleauently, whether any playes or fighters bee suffered in Church or Church-yard, or in any other place appointed for gods holy worship: such as by authoritie may re-
strain these enormities & do not, their consciences cry guiltie?

Twelfthly

The examination of the Conscience. 70

Twelfthly, If thou hast any way impaired or infringed the right of Churches, the maintenance of Gods publike ministrie, or intermeddled with the benefices, tithes and annuities of Churches, due to the ministers of Christ, which attend the charge of soules: thou hast committed sacrilege, and thy conscience cries guiltie, and this Law condemnes thee.

13. & lastly, whether thou hast spent the Saboth, or any part of the Saboth in the workes of thine ordinarie calling, or in lawfull recreations & games, or in feasting, dicing, dauncing, or in any such exercises, lawfull or vnlawfull: if thy conscience crie guiltie this Law condemns thee, and thou art in the hand of God to receiue sentence euery day, houre and minute.

The fift Law.

Honour thy Father and thy Mother, that ^{}thy daies may be prolonged vpon^a the Land, which the Lord thy God shall giue thee.*

Verse. 12.

Tremel.

^{*} That they may prolong thy daies.

^a That Land.

Question. 107.



Now wee bee come to the second Table, tell me what is the princippall scope, and summe of these Lawes following?

Answer.

First, like as the first Table principally respecteth the seruice and worship of God, so the second Table specially concerneth the preservation of the Church and people of God, and the good of the common wealth. Secondly, the summe of both our Lord Christ hath giuen vs. *Mat. 22. 37. 38. 39. Thou shalt loue the Lord thy God, with all* *Rom. 13. 8. 9. 10* *thine heart, with all thy soule, and with all thy minde: this is the first, and the great commandment, That is, the breefe summe of the first Table. And the second is like vnto this, thou shalt loue thy neighbour as thy selfe. This is the summe also of the*

S. iij.

second

The fift Commandement.

second Table. And these two Tables are not without cause said to be like the one the other: first, for that they proceed both from one Lord: secondly, for that both respect Gods worship and glorie, the first immediately, the second mediately: thirdly, for that the obedience of the one & the other is inseparable: the second respecting the first, as the effect doth the cause: fourthly, for that the transgression and disobedience of both haue like punishments, temporall and eternall.

Quest. 108. Let mee heare what drift, and parts, and sense is of the fift Law?

Ans. First, the end of this Law is, that with all reuerence and regard we preserve the dignitie and honor of our neighbour, that is, of all such as God hath set ouer vs, as superiours, and a religious care and gouernment of inferiours, beeing well assured that where the duties of superiours and inferiours are neglected, there can neither religion, nor vertue nor any good thing prosper.

Secondly, this Commandement hath two parts: the one, the Law it selfe, where consider: first, who be to be honoured, father mother, that is, all superiours: secondly, how and in what measure superiours must bee reuerenced, *Honour*: thirdly, who must honour, children: that is, all inferiours: the other confirmation: that they may prolong thy dayes, &c.

Honour, by this word are vnderstood all duties of loue, ^asubiection, ^breuerence, feare and ^cthankfullnesse, with all religious respect and regard for the preservation of the dignitie and estimation of all such as are set ouer vs.

Father and Mother, By these words wee vnderstand first, our naturall ^dparents which haue bene the instruments of Gods providence to bring vs forth into the stage and theater of this life. This gouernment, and dignitie of parents is first to be respected: first, because we be bound hereunto by most bands of loue & nature: secondly, because the gouernment of Parents is most auncient, and the rule of all other gouernments: thirdly, because god would haue all superiors to beare the affection of Parents, towards all their inferiours.

Secondly,

Of the exposition and parts. 71

Secondly, the Church is a speciall mother for vs on earth, whose honour wee must tenderly respect, for hee that despiseth her, God reiecteth him, and must account him as a Publican. *Mat.* 18. 17. and wee vnderstand here Kings and Queens: the nurcing fathers, & the nurcing mothers of gods Church and people. Thirdly, all Gouvernours, and such as ^{2. Kin. 5. 13.} beare rule for the good of the Church. Fourthly, all Gods true ministers, and faithful teachers of Gods holy word. Fifthly, all Gardinars to whom the wardship of children after the death of their parents is committed. Sixthly, the maisters and teachers of all arts, liberall and mechanickall, & of all faculties needfull for the common wealth. Seauently, and lastly, all the aged which as fathers can help vs with counsell and experience.

Mother, Shee may not bee neglected, but all duties of honour done vnto her notwithstanding her weaknesse, sex and all her infirmities, because naturall corruption doth soone break forth into contempt and rebellion against the mother, therefore the Lord hath made speciall mention of the mother in this Law, calling vs to a speciall reuerend regard of her often in his word. *Prou.* 23. 22. *Obey thy father, that hath begotten thee, and despise not thy mother when she is old.*

Now if we aske a reason wherefore all inferiours are thus bound of God to yeeld this honour to their superiours: the cause is manifest. The Lord himselfe doth inuest them with his honour, they sit all ouer vs as Gods vicegerents, and in euery one of them wee must euer consider that Gods blessed image is set before our eyes: first, in the naturall parents wee behold Gods tender affection towards vs: secondly, in the Princes and Rulers we finde a certaine image of the maiestie and glory of God: thirdly, in aged men ye haue the picture of Gods eternitie: Fourthly, in a wise man the image of Gods wisdom shinieth before our eyes.

That they may prolong thy dayes: Parents are said to prolong life, because they be the instruments of Gods providence hereunto. They may truly bee sayde vnder God to pro-

Amor Dei a-
morem proxi-
mi generat.

Sense:

^aDeut. 21. 18.

^bLeu. 20. 9.

^cMat. 15. 4.

¹Tim. 3. 17

^dEph. 6. 1.

Eccl. 49. 23.

Gen 10. 2.

2. Kin. 5. 13.

Gen. 45. 8.

2. King. 2. 12.

13. cha. 14.

1. Cor. 4. 15.

Iob. 29. 16.

Prou. 1. 8.

Eccle. 3. 3. 4.

and 7. 27.

prolonge the life of their children: first by their good education and instruction specially in Gods holy worship and service when they bee young: secondly, by their wise government when they come to riper yeares: thirdly, by giuing them some lawfull calling, and honest meanes for their maintenance, when they come to age: Fourthly, by their continuall blessing of them, and of all meanes for their good, by recommending them continually vnto God in prayer.

Thy dayes on the Land which the Lord thy God giuerh thee,
Iust. 1. C. lib. 1. This is that speciall promise noted by the Apostle. Eph. 6.
cap. 8. ser. 37. 1. 2. and expounded thus: *That it may goe well with thee, and that thou maist liue long on earth,* godly children haue the promises both of this life, and of that which is to come. 1. Tim. 4. 8. and contrarily the fearefull threatning of God is often verified of rebellious children. *Prou. 30. 17. The eye that mocketh his father, and despiseth the instructions of his mother, let the Ravens of the valley pick it out, and the young Eagles eat him.*

Quest. 108. This Commandement is affirmatiue: rehearse the general duties, or signes of honour and reuerence, which all men are bound to yeeld to all superiours: or common to all superiours.

Ans. They are these following: First, to rise vp, and to stand before them when they sit, *Le. 19. 32. Thou shalt rise up before the hore head, and honour the person of the old man, and dread thy God, I am the Lord.*
Gen. 50. 18.

Secondly, to rise vp to meete them when they draw neer: This wee see in Abraham to the Angels whom hee receiued and reuerenced as most holy Fathers. *Gen. 18. 2. He lift vp his eyes and looked, and lo, three men stood by him, and when he saw them, he ran to meet them, from the tent doore, and bowed himselfe to the ground,* This Salomon a King performeth to his mother. *1. King. 2. 19. Bathshebah went vnto the King, to speake vnto him for Adonijah. And the King rose to meet her, and bowed himselfe vnto her.*

Thirdly, to vncover the head before the auncient. *1. Cor.*

Cor. 11. 9. 10.

Fourthly, to bow the knee before them, for so doth Salomon to his mother, and Abraham to the Angels, supposing they were but men.

Fiftly, to giue them the better place in all meetings: for this the Apostle teacheth. *Rom. 12. 10. In giuing honour go one before another. Eph. 5. 21. Submit your selues one to another 9. 10. 11. in the feare of God.* And this wee see practised by Salomon. *1. King. 2. 19. He caused a seat to be set for the Kings moth r, and she sate at his right hand.* And this reuerend regard of superiority was in Ioseph and his brethren the Patriarches in Egypt, to the great admiration of the Egyptians. *Gen. 43. 33. Ioseph sate by himselfe, and they sate before him, the eldest according to his age, and the youngest according to his youth: and the Egyptians marveled among themselues.*

Sixtly, to giue the elder the first place of speaking: So doth Elihu teach by his owne example. *Iob. 32. 6. I am yong in years, and ye are auncient, therefore I doubted and was afraid to shew mine opinion: and ver. 16. he addeth. When I had waited (for they spake not but stood still, and answered no more) then answered I in my turne.*

Seauently, to giue titles to all persons according to their place, of honour to the honourable, of reuerence to the reuerend. *1. Pet. 3. 6. Sarah obeyed Abraham, and called him Lord. 1. Sam. 1. 14. Annah answered Eli saying, nay my Lord, I am a woman troubled in spirit.*

Eightly, to honour them for their calling and office, for wee are bound in conscience to performe these duties, and not for ciuilitie or manners sake.

Ninthly, to obey them in all things which they command vs according to the diuine rules of pietie and iustice.

Tenthly, with thankfulness and with cheerefulness and diligence in all seruice, all which points we may obserue in Eleazar that faithfull seruant of Abraham.

Gen. 24. chap.

Quest. 110. And what be the duties common to all superiours?

T.

Ans.

The fift Commandement.

Iob. 31. 13. *Ans.* First, to loue and tender the state and welfare of
2. King. 5. 13. their inferiours, as the naturall Parents doe their naturall children.

Tit. 2. 2. Secondly, to bee examples of all pietie, sobrietie and iu-
Heb. 12. 1. 13. 7. stice : and to goe euer beefore them as good presidents for
6. 12. their imitation in all the holy exercises of religion, that they
1. Pet. 5. 3. may say with Iob. chap. 29. 8. *The young men saw me, and hid
1. Pet. 3. 1. 2. 3. themselves, and the aged arose and stood up.*

Quest. 111. What bee the generall sinnes of inferiours
against superiours : and of superiours to their inferiours?

Ans. The common sinnes of inferiours be these. First, to
hate them for their calling, as a number of popish protestants,
or carnall Gospellers, doe the ministers of the Gospell for
their calling sake.

Secondly, to ascribe vnto them more honour then is due
vnto them : as the people did to *Herod* after his glorious
Oration, they shouted, crying : *The voice of God, and not of
man.* Act. 12. 21. 22.

Thirdly, to aggrauate and to discover their infirmities and
weakenesse as *Cham* did to his father *Noah.* Gen. 9. 22.

Fourthly, to flatter them in their sinnes, as the young Sy-
cophants did *Rehoboam*, whose counsell hee followed to his
ruine. 1. King. 12. 14. 15. or not to admonish them in loue,
if need require.

• The common sinnes of Superiours, bee these.

First, to neglect their duties to their inferiours, which con-
cerne either their soules or bodies, their welfare in this life,
and their saluation in the life to come.

Secondly, not to correct the lesser sinnes by admonitions
and censures, nor the greater by more speciall chasticements.

Quest. 112. Now let vs come to the speciall duties of su-
periours and inferiours in the priuate familie : and first of
parents and children ?

Ans. First, the first dutie (following the order of nature)
is

Of generall duties in priuate. 73

is of the mother that with all care and conscience shee inde-
uour the preservation of the life of her childe euen from the
first conception in her wombe (albeit shee endure many for-
rowes as Gods speciall chasticements for her good) till it bee
borne, and come to yeares of strength. Wherefore here a *A barren*
speciall dutie lying on the mother is the nourishing of her wombe better
owne children with her owne breasts, if the Lord shall graunt then a barren
her that good blessing : first, for that the holy Ghost ac-
counts this one good note of a Godly matrone. 1. Tim. 5. 10.
She is well reported of for good works : next is added, *if she haue
nourished her children.*

Secondly, the examples of holy women must bee follow-
ed, whose daughters religious mothers are said to bee, when
they doe well and doe performe duties. 1. Pet. 3. 6. But *Sarah*
gaue suck to her owne sonne *Isaach.* Gen. 21. 7. albeit shee
had many women in her family which might haue eased her
of that dutie. The like wee read of that godly woman *Annab*
the mother of *Samuel.* 1. Sam. 1. 29. And of the blessed Vir-
gin *Mary* the mother of Christ. Luke. 2. 12. This then ought
religious Matrons to respect carefully, and the rather for that
this is the principall dutie that God requires at their hands
when hee saith. 1. Tim. 2. 15. *Notwithstanding all their sinnes,
through bearing of children, they shall be saved, if they continue
in faith and loue and holinesse with modestie.* Instruction is
required also
in the mother.
2. Tim. 1. 5. &
3. 15.

A second dutie which specially concernes the husband as
head, is to prouide for the family, for the maintenance of wife
and children. 1. Tim. 5. 8. *If there be any that prouideth not for
his owne, and namely, for them of his household, he denieth the
faith and is worse then an Infidell.* This care and conscience we
finde in *Iacob*, when hee answereth *Laban* of his faithfull ser-
uice hee addeth these words. I haue serued thee long and
thou art become rich through my diligence and faithfulness :
now when shall I trauell for mine owne house also. Gen. 30.
ver. 30.

A third dutie common to both Parents is this : to cate-
chize, instruct and to bring vp their children in the instructi-
on.
T. ij,

Fourre pearles
to adorne god-
ly Matrons.

The fift Commandement.

on and information of the Lord. That this dutie concernes father and mother ioynly, appeares. *Prou. 30. 17.* Again the charge of God is great, and to bee considered. *Deu. 4. 9.* Take heed vnto thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes. *Deu. 6. 6.* These words which I command thee this day, shall be in thine heart: and thou shalt rehearse them continually vnto thy children, and shalt talke of them, when thou tarriest in thine house, and as thou walkest by the way, and when thou lyeest downe, and when thou risest vp. To this charge agree the words of the Apostle. *Eph. 6. 4.* Fathers prouoke not your children to wrath, but bring them vp in instruction and information of the Lord.

Examples are *Bathsheba. Prou. 31.* and *Ennice and Lois 2. Tim. 1. 5. 3. 15.*

A fourth dutie of parents is to correct and chastice their Children with wisdom and moderation, ever considering they punish their owne corruption in them, which they first gaue, and calling vpon God in spirit seruently for a blessing vpon their chastisements. To warne vs of this dutie let vs often set before vs these Scriptures. *Pro. 22. 15.* Foolishnesse is bound vp in the hart of a child, but the rod of correctiō shall drine it away from him, therefore inure children to do things rather to please God, then for flattering or for guifts. *Prou. 13. 24.* He that spareth his rod, hateth his sonne: but he that loueth him chasteneth him betime. And that parents may haue a noble example herein for imitation, it is said that the Lord correcteth him whom he loueth euen as the father doth the child in whom he delighteth. *Prou. 3. 12.*

A fift dutie of parents is the good education of their children, as in Gods faith and feare principally, so in good arts carefully, that they may become profitable members in Church and common wealth, for this is the Lords charge. *Pro. 22. 6.* Teach a child in the trade of his way, and when he is old he shall not depart from it, at the least let them learne

Pro. 3. 12. 13. 24. often set before vs these Scriptures. *Pro. 22. 15.* Foolishnesse is bound vp in the hart of a child, but the rod of correctiō shall drine it away from him, therefore inure children to do things rather to please God, then for flattering or for guifts. *Prou. 13. 24.* He that spareth his rod, hateth his sonne: but he that loueth him chasteneth him betime. And that parents may haue a noble example herein for imitation, it is said that the Lord correcteth him whom he loueth euen as the father doth the child in whom he delighteth. *Prou. 3. 12.*

Of Instruction and Education. 74

to read and write.

A sixt dutie of parents to children is that hauing brought vp their children in such sobrietie and chastitie as becometh the Saints of God, when they come to yeares, to make choice for them, and to aduise them to keepe their vessells alwayes in holinesse and honour, both in the single state, and in the married life, and at this time specially to allow for their maintenance more or lesse, according to that portion which God hath giuen them. This godly care for the mariage and maintenance of children wee see in *Abraham. Gen. 24. 1. 2.* and in *Isaac and Rebecca. Gen. 27. 46.* and *Cham. 26. 3.* and in *Naomi. Ruth. 3. 1. 2. 3.*

A seauenth dutie is, such children as the Lord shall giue thee, to consecrate them to the Lord, with a holy desire they be his, and doe him seruice, as *Hamah* did *Samuel*, and it may bee *Ennice* did *Timothie*: God specially requireth the first borne.

An eight dutie is, with all conuenient speede to provide they may be baptized in the publike congregation in the presence of speciall and faithfull witnesses. *Esay. 8. 2.*

Sinnes of Parents forbidden in this Law are these.

First, to bee improuident, and not to respect the welfare of children in this life.

Secondly, to cark and care for their bodies, and to suffer their soules to rot in sinne. *Heathen men could see this as a common sinne in Parents and condemne it.

Thirdly, to bring them vp in loosenesse, pride, idlenesse, and wantonnesse, (and wantonnesse ends in wickednesse) as *Eli* did *Sophin* and *Phiceba*, and as *David* did *Abfalon* and *Adonijah*: their wantonnesse did end in wickednesse, to the no small grieve of his heart, for the one at his death hee sorrowed and wept bitterly: of the other it is said, *And his father would not displease him from his child-hood.* 1. *King. 1. 6.*

T. iij.

* *Crates* in *Plutarch* saith, We may well cry against foolish parents from the tops of hilles: with great cares doe they provide for their children, but respect not for honestie & vertue what they shall bee. 1. *Sam. 1. & 2.* Chapters.

where-

The fift Com mandement.

wherefore here wee must euer remember that Prouerb. *If thou smitest hee shall not dye.*

Fourthly, ouer seuerely, without iudgement to prouoke them to anger, by vniust or vnmeasurable chasticements in words or stripes. *Eph. 6.4.*

Quest. 113 What be the duties of children to Parents, commanded in this Law?

Ans. This precept speaketh vnto children, as it were, face to face, as being most prone to the breach of this Law: for children bee more ready to forget Parents and their duties, then Parents to forget children: and therefore the Lord to meete with this corruption, giueth the first charge vnto children, to performe all duties of honour to their Parents.

The first dutie of Children to Parents, and the root of all the rest is a cheerefull reuerence, which is a speciall grace well tempered with loue and feare. An example for this dutie wee haue in *Ioseph*, who when hee met his aged father *Jacob*. *Gen. 46.29.* presented himselfe vnto him, with reuerence, and to testifie his affection and loue, he fell vpon his neck, and wept vpon his neck a good while.

The second dutie implied in the word Honour, (as the Apostle interpreteth) *Eph. 6. 1.* is obedience: (*Children obey your Parents in the Lord.* Examples of true obedience commanded iustly in Scripture are these, *Isaac* to *Abraham*. *Gen. 22.* the sonnes of *Ionadab* the sonne of *Rechab*. *Ier. 35. 14.* And of our Lord and Sauour *Iesus Christ*, of whom it is written, that hee followed his mother *Marie* and his supposed father *Ioseph*, and was subiect vnto them. *Luke. 2.51.*

The third dutie, to helpe their infirmities, and to provide for their Parents when they are old. Of this dutie the Apostle speaketh. *1. Tim. 5. 4.* in these words. *But if any widow haue children or nephewes, let them first learne to shew godlinesse toward their owne house, and to recompence their kindred, for this is an honest thing and acceptable before God.* The practise of this dutie wee finde in good *Ioseph*, most carefully supplying his old fathers wants, & providing for his brethren. *Ge. 45.9.* and

Of the sinnes of Children. 75

and among Birds for the Storke when she is old keepes her nest continually, and the young prouide for her: hence is it the Apostle calls children without naturall affections. *2. Tim. 3. 3.* A heathen woman had a daughter that nourished her with her brest in prison, when all persons were forbidden to releaue her. *Valerius. Mar. lib. 5. Cap. 4. Plin. lib. 13. cap. 23.*

The fourth dutie here commanded is to beare with, and to couer the infirmities of parents, so much as in vs lyeth, and so farre as Gods honour and Law will permit vs. The practise of this wee see in *Sem* and *Iapheth* who couered their naked father, when cursed *Cham* discouered him. *Ge. 9. 23.* and *Jonathan* bare patiently the threats of his bitter and bloody father. *Saul. 1. Sam. 19. 3. 4.*

Quest. 114. Now rehearse breefly the contrary sinnes here condemned.

Ans. First, cursing of Parents is a most detestable sinne, and here condemned. The Lord pronounceth him accursed that curseth his Parents. *Deut. 27. 16.* and by the Law of God among the Iewes, he was to die for it. *Leu. 20. 9. Exo. 21. 17.*

Secondly, to smite father or mother, is a most greuous sinne and heere condemned: This sinner was by Gods law adiudged to dye for his offence: for the words are these. *Ex. 21. 15. He that smiteth his Father or mother shall dye the death.*

Thirdly, to mocke or despise the father or mother is a great sinne and transgression of this Law: against the which the Lord pronounceth that fearefull threatning. *Prou. 30. 17. The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley pick it out, and the young Eagles eat it.* *Cham* is set for an example of Gods wrath for this sinne to all posteritie. *Gen. 9.*

Fourthly, secretly to wish their death to enioy their goods and lands, houses and possessions, and that they may be cheef Lords after them. This was *Esaus* sinne for he desired in his heart *Isaacks* death, that hee might rule ouer all, and bee reuenged

The fift Com mandement.

wherefore here wee must euer remember that Prouerb. *If thou smitest hee shall not dye.*

Fourthly, ouer seuerely, without iudgement to prouoke them to anger, by vniust or vnmeasurable chasticements in words or stripes. *Eph. 6.4.*

Quest. 113 What be the duties of children to Parents, commanded in this Law?

Ans. This precept speaketh vnto children, as it were, face to face, as being most prone to the breach of this Law: for children bee more ready to forget Parents and their duties, then Parents to forget children: and therefore the Lord to meete with this corruption, giueth the first charge vnto children, to performe all duties of honour to their Parents.

The first dutie of Children to Parents, and the root of all the rest is a cheerefull reuerence, which is a speciall grace well tempered with loue and feare. An example for this dutie wee haue in *Ioseph*, who when hee met his aged father *Jacob*. *Gen. 46.29.* presented himselfe vnto him, with reuerence, and to testifie his affection and loue, he fell vpon his neck, and wept vpon his neck a good while.

The second dutie implied in the word Honour, (as the Apostle interpreteth) *Eph. 6. 1.* is obedience: (*Children obey your Parents in the Lord.* Examples of true obedience commanded iustly in Scripture are these, *Isaac* to *Abraham*. *Gen. 22.* the sonnes of *Ionadab* the sonne of *Rechab*. *Ier. 35. 14.* And of our Lord and Sauour *Iesus Christ*, of whom it is written, that hee followed his mother *Marie* and his supposed father *Ioseph*, and was subiect vnto them. *Luke. 2.51.*

The third dutie, to helpe their infirmities, and to provide for their Parents when they are old. Of this dutie the Apostle speaketh. *1. Tim. 5. 4.* in these words. *But if any widow haue children or nephewes, let them first learne to shew godlinesse toward their owne house, and to recompence their kindred, for this is an honest thing and acceptable before God.* The practice of this dutie wee finde in good *Ioseph*, most carefully supplying his old fathers wants, & providing for his brethren. *Ge. 45.9.* and

Of the sinnes of Children. 75

and among Birds for the Storke when she is old keeps her nest continually, and the young prouide for her: hence is it the Apostle calls children without naturall affections. *2. Tim. 3. 3.* A heathen woman had a daughter that nourished her with her brest in prison, when all persons were forbidden to releaue her. *Valerius. Mar. lib. 5. Cap. 4. Plin. lib. 13. cap. 23.*

The fourth dutie here commanded is to beare with, and to couer the infirmities of parents, so much as in vs lyeth, and so farre as Gods honour and Law will permit vs. The practice of this wee see in *Sem* and *Iapheth* who couered their naked father, when cursed *Cham* discouered him. *Ge. 9. 23.* and *Jonathan* bare patiently the threats of his bitter and bloody father. *Saul. 1. Sam. 19. 3. 4.*

Quest. 114. Now rehearse breefly the contrary sinnes here condemned.

Ans. First, cursing of Parents is a most detestable sinne, and here condemned. The Lord pronounceth him accursed that curseth his Parents. *Deut. 27. 16.* and by the Law of God among the Iewes, he was to die for it. *Leu. 20. 9. Exo. 21. 17.*

Secondly, to smite father or mother, is a most greuous sinne and heere condemned: This sinner was by Gods law adiudged to dye for his offence: for the words are these. *Ex. 21. 15. He that smiteth his Father or mother shall dye the death.*

Thirdly, to mocke or despise the father or mother is a great sinne and transgression of this Law: against the which the Lord pronounceth that fearefull threatning. *Prou. 30. 17. The eye that mocketh his father, and despiseth the instruction of his mother, let the rauen of the valley pick it out, and the young Eagles eat it.* *Cham* is set for an example of Gods wrath for this sinne to all posteritie. *Gen. 9.*

Fourthly, secretly to wish their death to enioy their goods and lands, houses and possessions, and that they may be cheef Lords after them. This was *Esau*s sinne for he desired in his heart *Isaacks* death, that hee might rule ouer all, and bee re-
uenged

The fift Commandement.

uenged on his brother *Iacob*. *Gen* 27. 41. Thus doe Vipers to seeke their owne life and libertie, they rend and breake their dams belly, and so the old dyes when the young first come to light.

Intractable &
refractorie.

The fift sinne in Children against this Law is to disobey the gouernement and charge of their Parents, which sinne the Lord often greatly condemneth in his word, accounting it a speciall marke of Paganisme. *Rom*, 1. 30. and one of the fearefull sinnes of the last times. *2.Tim*. 3. 2. This sinner must dye also by Gods Law, after that hee is conuicted and found by Law to be refractorie and stubberne against his Parents. *Deut*. 21. 18.

Sixtly, and lastly, to marrie without Parents knowledge and consent is a great dishonour to Parents and a greuous sinne condemned in this Law. Of this sinne prophane *Esau* is set forth an example for all ages, for whose sinne his mother mourneth in these words. *Gen*. 27. 46. *I am weary of my life for the daughters of Heith, if Iacob take a wife of the daughters of Heith like these of the daughters of the land, what auaileth it me to liue?*

Quest. 115. Thus farre of naturall Parents and their Children: now of Parents by office and place: And here first let me heare of the second band of duties in priuate families betweene Masters and Seruants.

Ans. The Apostle interpreting this Law. *Eph*. 6. 6. 9. commendes vnto vs the duties of Maisters and Seruants in the next place in these words. *Seruants be obedient vnto them that are your Masters, according to the flesh, with feare and trembling, in singlenesse of your hearts as vnto Christ, not with seruice to the eye as men pleasers, but as the seruants of Christ, doing the will of God from the heart, with good will, seruing the Lord and not men, and know ye that whatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether he be bond or free: and ye Masters doe the same things vnto them, putting away threatening, and know that euen your master also is in heauen, neither is there respect of person with him.*

Duties

Of Masters and Housholders. 76

Duties of Maisters and of Gouernours of Families, be these following.

First, they are bound by this morall Law of God to instruct their Seruants, as they must their Children, in the true knowledge of God: for without instruction how shall they serue them, as the Apostle commandeth, *as seruing the Lord Christ*. Againe the same Apostle. *Tit*. 2. 9. 10. commandeth Seruants *to adorne the doctrine of God our Saniour in all things*, without instruction they can neuer possibly grace it, but disgrace and dishonour both God and his word in all things they take in hand. The practise of this dutie wee see in *Abraham*, who being commanded to instruct *his Children and his Household*. *Gen*. 18. 19. it is recorded of him that he did carefully instruct and Catechize three hundred persons in his familie. *Gen*. 14. 14. In like manner this was *Iosuas* care not onely for his Sonnes and Daughters but also for his Seruants, as himselfe testifieth. *Chap*. 24. 15. where hee vseth a holy protestation not onely for himselfe and his Children, but also for his whole familie, *that they shall serue the Lord*, and this can neuer bee without instruction. The like conscience and care wee finde in *Cornelius* the captaine. *Act*. 10. 7. for hee is said to haue *Seruants fearing God*. *Lidia* being conuerted, is Gods instrument to bring vnto Christ all her household. *Act*. 16. 15.

Secondly, Maisters must giue Seruants and Children no euill example, but endeavour to goe before them, as holy presidents and examples of faith and godlines, of all puritie and sobrietie of life, to guide them in all loue and meeknesse, wisdom and iudgement: for so haue all the holy Fathers euer done. *Abrahams* three hundred Seruants would neuer haue beene so ready, so tractable, so religious but that they saw in their maister a patterne of all pietie and religion. *Cornelius* Seruants, (being souldiers) would not haue been so forward, but that they saw their maister was a man in word & deed truly fearing God.

V.

Thirdly,

The fift Commandement.

Thirdly, the third dutie of Maisters to Seruants is to giue them the recompence and reward of their labour: this the Apostle chargeth. *Col. 4. 1. Ye Masters doe to your Seruants that which is iust and equall, knowing that ye also haue a Master in heauen. 1. Tim. 5. 18. The laborer is worthie of his wages. Leu. 19. 13. The workemans hire shall not abide with thee vntill the morning.* And here wee may say, that if humanitie requires that they bee liberally rewarded, much more pietie requires a louing an a large bountifullnesse vnto good Seruants: of this speakes the Sonne of Syrach in these words. *Ecclus. 7. 20. 24. If thy Seruant worketh truely, intreat him not euill, nor the Hireling that bestoweth himselfe wholly for thee. Let thy soule lone a good Seruant, and defraud him not of libertie, neither leaue him a poore man.* So louing a Maister was Abraham vnto his eldest Seruant Eleazar, the Steward of his house that hee purposed in his heart (if God gaue no childe) to make him his Heire and Lord of all his substance.

Gen. 15. 2. 3.

Fourthly, the fourth and last care of Masters and Gouverners of families, is to exercise household or domesticall discipline for the good gouernment of their families according to the rules of pietie. Of this dutie the Lord warneth vs. *Pro. 29. 19. A Seruant will not be chastised with words, though he understand yet he will not answere. ver. 21. He that bringeth up his Seruants daintely from his youth, shall at the last be robbed of his Children.* Such Seruants were Zimri to Ela king of Israell, who slew his Maister and his Children. *1. Kin. 16. 11.* and Ieroboam to Salomon, who got from his Son Reheboam, more then halfe his kingdom. *1. Kin. 11. 28.* and such a couetous hireling was Zibah to good Mephibosheth. *2. Sam. 16. ver. 3.*

Wee haue many good notes for the good gouernment of the family. *Psal. 101.* first, the Masters of families must often meditate and endeouour to temper well together *mercie and indgement.* Secondly, they must walke wisely and vprightly, giuing a good example of life to all committed to their charge. Thirdly, they must lay aside all anger and wrath.

Fourthly,

Of the gouernment of a Familie. 77

Fourthly, they may not harbour slanderers, lyers, nor the marchants of tales to infect and poyson the Familie. Fifthly, they must proceed to chastisement of their Seruants, euer more with mercy in the one hand and iudgement in the other.

First, they must passe by and couer many faults in good Seruants. *Eccles. 7. 23. Giue not thine heart to all the words that men speake, least thou heare thy seruant curse thee, for oftentimes also thine heart knoweth that thou hast spoken euill of others.* Secondly, punish the lesser faults with admonitions. *Prou. 17. 10. A reproofe entreth more into him that hath understanding, then an hundreth stripes into a foole.* Thirdly, greater sinnes must bee cured with chasticements and corrections: for so the holy Ghost warneth. *Prou. 29. 19. An euill Seruant will not be chastised with words, he must haue stripes if his offence so require.* Of this Seruant speakes the Son of Sirach in these words, *Cha. 33. 23. The foder, the whip and the burthen belong to the Ass, and meate, and correction, and work to the Seruant.* And againe, *Chap. 42. 5. Be not ashamed (saith he) to beate an euill Seruant to the bloud.*

But here proceed with iudgement: first, inquire the truth diligently: secondly, shew the danger and greatnesse of the sinne committed, by the Scripture: thirdly, if teares promise any hope of vnfaigned repentance, twise or thrise spare and forbear stripes, then proceed with moderation: Fourthly, and lastly, if neither admonition nor correction cause repentance and amendment: expulsion is the highest degree in household discipline: let not the proud and incorrigible sinner abide in thine house. *Psal. 101. ver. 5.* for this forme of gouernment and practise of household discipline we haue an example in Philemon and Onesimus.

Epistle of Paul to Philemon.

Sinnes of Maisters and Gouvernours of Families are these.

First, to tyrannize ouer their Seruants, and to oppresse them with labour and cruell vsage, as Pharao did the poore Israelites in Egypt, *Exod. 1. and 2. chap.*

As Spaniards vs Gally- slaues, and the poore Indians.

V. ij.

Secondly,

The fift Commandement.

Secondly, to suffer them to lye and liue in their blindnes and ignorance without any knowledge of God and their saluation: respecting onely their bodies (as men doe horses) for their ordinarie labour: little or nothing regarding their soules, when they starue and perish eueralstingly. Not considering that their Seruants, as well as they, are ioynt-heires with them of the same grace of life.

1. Pet. 3. 7.

Quest. 116, And what bee the duties of Seruants to their Maisters: and the contrary sinnes forbidden in this Law?

Ans. First, the duties of Seruants to their Maisters are these following.

The first dutie of Seruants is an humble and Christian subiection to their Maisters and Gouvernours, acknowledging their authoritie with all submission of minde, in word and gesture: desiring to please their Maisters in all things in the Lord. The rule of this is written. *Tit. 2. 9. Let Seruants be subiect to their Maisters, and please them in all things*, therea-son is added, *that they may adorne the doctrine of Christ our Saviour in all things*. Such was Eleazar to Abraham, Ioseph to Putiphar, and Cornelius Seruants. *Act. 10.* Without this humble submission and lowlinesse of minde there is no seruice acceptable to God or men.

Their second duty is actuall obedience: they must not only seeme lowly in minde, and louing in word, or verball seruice: They must bee faithfull also in their worke: they must performe that seruice, which their Gouvernours, according to Gods will, shall giue them in charge to doe: for thus they are commanded. *Col. 3. 22. Seruants be obedient to your Maisters according to the flesh in all things fearing god.* The Christi-an and beleeuing Seruants which please Christ in their seruice, must looke well to these notes and rules following.

First, their obedience must bee tempered with feare and trembling. *Eph. 6. 5.* not a seruile but a Christian and filiall feare.

Secondly, their obedience must bee in all simplicitie singlenesse and truth of heart, void of all fraud and colours, as

The Seruants which will please Christ in seruing their maisters must well remember these fise rules.

Of the duties of Seruants. 78

if their seruice were done immediately vnto the Lord Christ.

Thirdly, they must looke that their obedience must bee in faith euer desiring in all their seruice to please Christ. *Eph. 6. ver. 7.*

Fourthly, God requires in their obedience all cheerefulnesse of heart, for this will breed in them diligence and painfulnessse without wearinesse and this the Apostle requireth saying: *with a good will seruing the Lord. Eph. 6. 7.*

Fifthly, and lastly, faithfulnessse is required in their seruice: and this is with all care and conscience to labour in their calling for their Maisters good. And this the holy Ghost noteth. *Tit. 2. 10. Let them shew all faithfulnessse*, that so they may adorne the Gospell of Christ.

Examples for the practise of these rules are these: First, that religious seruant in whom Abraham reposed such confidence: when hee sent him to provide a wife for his sonne Isaac. *Gen. 24.* in him wee may obserue many vertues, great submission and loue to his maister, a religious feare and faith, calling vpon God for a blessing on his seruice: hee had in hand. *ver. 12.* diligence and care. *ver. 32. 33. I will not eat till I haue spoken my message*, faithfulnessse, in returning with Rebeckah to his Lord and Maister. *ver. 61. 67.*

Secondly, the like vertues we finde in Iacob in all that his long and wearisome seruice vnto Laban twentie yeares, simplicitie and singlenesse of heart, *he was a plaine man. Gen. 25. 27.* a religious feare and faith euer worshipping God and trusting in his providence, not discontented with his state, of his diligence in his seruice thus he testifieth, *Gen. 31. 40. I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes: For his faithfulnessse thus he speaketh. ver. 38. 39. These twenty yeares haue I bene with thee, thy Sheepe and thy Goates haue not *lost their young, and *Cast, the Rams of the flock haue I not eaten. The torne I brought it not vnto thee: but made it good my selfe, at my hands thou didst require it, were it stolen by day, or by night.* The like conscience and faithfulnessse shall we finde in Ioseph in all his seruice.

V. iij.

The

The fifth Commandement.

The third and last dutie and care of Seruants, must bee this: to submit themselues to rebukes and admonitions and corrections of all their Gouvernours with all meekenesse of spirit: remembring the word which Christ hath sent vs by his holy spirit. 1. *Pet.* 2. 13. *Submit your selues vnto all manner of ordinance of man, for the Lords sake.* And ver. 18. *Ser-uants be subiect to your Maisters with all feare, not onely to the good and curteous, but also to the froward: for this is thanke worthie, if a man for conscience toward God endure grieve, suffering wrongfully, for what praise is it if when yee bee buffeted for your faults, ye take it patiently? But and if when yee doe well, ye suffer wrong, and take it patiently, this is acceptable to God: for hereunto ye are called: for Christ also suffered for vs, leaving vs an example that we should follow his steps who did no sinne, neither was guile found in his mouth, who when he was reviled, reviled not againe: when he suffered, he threatned not, but committed it to him that iudgeth righteously.* *Iacob and Ioseph*, followed this Scripture, as beeing written by Gods holy spirit in their hearts.

All obiections of Seruants against their masters are answered in this Scripture. 1. they are froward. Ans. ver. 18. 2. They are vniust. Ans. ver. 19, 20. This is thankworthy to suffer such. A good Scripture for Seruants to obserue.

The Sinnes here forbidden are these.

The first foule sinne here condemned, is eye seruice: contrary to simplicity and truth: desiring to please men, but not in singlenesse of heart. *Col.* 3. 22. *Eph.* 6. 5.

The Second sinne of Seruants is to answer againe in reprehensions, and admonitions. *Tir.* 2. 9. 10.

The third sinne is to reiect admonitions, to refuse and to resist the authoritie and corrections of their gouernours, as *Agar* and *Onesimus*. *Gen.* 16. 6. Epistle to *Philemon*.

Fourthly, by fraud or theft to conuay away their masters goods, or by negligence to become vnprofitable drones in their Maisters seruice. Such were *Zibah*. 2. *Sam.* 16. 4. and *Onesimus* it is like before his conuersion.

Fifthly, to obey them in things vnlawfull, as when *Sauls* men refused to obey and serue their Maisters tyranny, *Doeg* the

Of the Duties of Magistrates. 79

the Edomite was very forward to imbrue his hands in the blood of most innocent and holy Priests. 1. *Sam.* 22.

Quest. 117. I pray you adde something of the duties and sins of the Fathers in Common wealth and in the Church, that is, of such as gouerne in the Magistracie.

Ans. First, it is required in the Magistrate that hee bee a man of wisdom, that is, that hee haue knowledge to rule and to performe the duties which belong to his place and calling, for as in other arts hee is not straight way a good Artificer, which is a good man, so much more in this waighie calling.

Secondly, they must bee prudent men, or men of experience: for like as in other Arts men must not trust their generall knowledge and wisdom which haue not had tryall and experience of their profession: so much more in this calling it is needefull, that a man well experienced in those matters that are incident to this calling.

Thirdly, they must be men of courage, for his knowledge and experience cannot profit him, when hee is to performe and execute the duties of his calling, if eyther hee feare the rebukes of Superiours, or the hatred and reports of his inferiours.

Fourthly, he must bee a man seruing God: this will serue to temper all his gifts: courage, if it passe the bounds of knowledge and experience proues a rash boldnesse, and wanting Gods feare, wee see it often end in oppression.

Fifthly, the Lord requireth that they deale truly: first, concerning themselves, they must see that in word and deed they be found such examples vnto others, as loue, truth and sincerity. Next they must carefully search all matters they are to deale in, concerning their calling, that they may giue righteous iudgement as the case requireth. This they must do, and haue no respect of persons.

Sixthly, they must hate all filthy gaine: and desire of riches and rewards: for rewards blinde the eyes of the prudent, and stop the eares of the righteous.

Seauently,

The fifth Commandment.

Deut. 1. 13.

Seauently, and lastly, a good Magistrate must bee a man well knowne, and reputed and reported among gods people for wisdom, for experience, for courage, for the feare of God, for vpright dealing, for the hatred of couetousnesse.

Duties of spiri-
tuall Fathers
and their
Children.

If they bee not knowne to bee such they can not haue that credit and reuerence among the people which is due to their place and calling. And this the Apostle requireth in Gods Ministers, that they haue also a good report euen of them that are without.

Sinnes here condemned are: in election of Magistrates to respect riches, and fauour of men, and to neglect the former vertues, and speciall marks of Christian Magistrates.

Examination of the Conscience.

Superiours.

First, let all Superiours of all places and callings well examine themselues in and by this Law, how they loue and tender their inferiours, as Parents doe their Children: how they go in and out before them in all pietie, sobriety and iustice: if any such neglect these duties, his conscience pleads guiltie, and hee is subiect to the malediction of this Law.

Inferiours.

Secondly, let all inferiours examine themselues with what care and conscience they haue respected the generall duties of this Law, as to honour the aged, the Magistrate, the Minister, and to performe vnto them all the generall duties before prescribed: if they plead want of knowledge or of conscience, they are guiltie and bound vp to the curse of this Law.

The naturall
Mother.

Thirdly, let the naturall Mother here inquire with what tendernes and loue she hath respected the life of her child in her wombe, whether shee hath nurced it with her owne breasts, hauing strength and meanes giuen her of God hereto: if thou hast neglected this dutie, thy conscience cries guiltie, and this Law condemnes thee.

The naturall
Father.

Fourthly let the naturall Father here inquire with what care and conscience hee provides for his familie in a lawfull calling,

The examination of the Conscience. 80

calling, with what wisdom and iudgement he rules his wife, with what pietie and religion hee doth instruct his family: whether hee suffer his children to grow vp in idlenesse and wantonnesse, whether hee hath not more regarded their bodies then their soules, whether they bee trayned in an honest course and calling: if thou dost not respect these duties, thy conscience cries guiltie, and this Law condemnes thee.

Fifthly, let the naturall children here inquire with what cheerefull reuerence, and feare and obedience, they haue honoured their Parents, how they haue respected and couered their infirmities, and provided for their wants: if thou bee of this number, and hast neglected these duties, thy conscience cries guilty, and this Law condemnes thee.

Sixtly, inquire whether thou hast at any time, by cursing, mocking, reuiling, or smiting dishonoured thy parèts: or whether hast thou desired their death for any cause whatsoever: or hast contèned their lawfull charge, or hast married without their consent: if these, or any of these sins bee found in thee, thy conscience cries guilty, and this Law condemnes thee.

Seauently, inquire with what care and conscience thou hast taught and catechised thy Seruants: what example of pietie & good life thou hast giuen them: how thou hast recompensed their labours: with what mercifulnesse and tendernes thou hast respected their wants: with what moderation in correction and admonition thou hast ruled them: if thou hast neglected these duties, thy conscience cries guiltie, and this Law condemnes thee.

Eightly, let Seruants inquire with what submission of mind, with what feare and trembling, with what simplicitie and faithfulness of hart they obey and serue their Maisters: with what meeknesse of spirit they receiue their admonitions and corrections: how they hate eye seruite, answering againe, fraud, theft, and to obay their Maisters in things vnlawfull: if in any of these thy conscience cries guiltie, this Law condemnes thee.

Ninthly, let Magistrates examine well themselues, how they

X.

they enter their callings, without gifts to discharge them, wisdom, judgement, courage, and the rest before specified: what Lawes and Decrees they haue enacted for Religion and Iustice: how they haue respected equitie and truth in judgement: how they redresse enormities and sinnes according to their authoritie and place: if in any of these thy conscience pleads guiltie, this Law condemnes thee.

Tenthly, Subiects must examine themselves, how they haue obeyed the Magistrates: with what conscience they haue construed and obeyed the Lawes and Statutes of the Land: whether they haue prayed for their Gouvernours, and haue patiently borne the wicked let ouer them of God for their chastisement: euery subiect not respecting these duties, his conscience pleads guiltie.

The sixt Law.

Question. 118.



He sixt Law is this: *Thou shalt not murther*: what is the meaning of this Law: what duties bee here commanded, and what sinnes are forbidden?

Ans. First, these two Lawes following fitly follow one another, first, for that the one is often the cause of the other: Adultry and Intemperancie breed many quarrels and murders: secondly, for that Adultrie, or defiling of a mans wife is next in degree to the sinne of Murther: thirdly, for that a heart full of compassion and loue, and a chaste heart goe euer together. Againe, the Lord is large in the fūe former commandements, but short heare: first, because the light of nature is not so darkened in vs concerning these as in the former: therefore hee vseth most words where most need is: secondly, for that wee are more hardly drawne to the obedience of the first Table: thirdly, for that the obseruation of the first Table puts a new life into vs for the obseruation of

of the second. The Heathen were very blinde concerning God: neither did they know the depth of these Lawes of the second Table. Our Lord and Sauour Christ is the best expositor and preacher of this Law, who himselfe expoundeth it in these words. *Mat. 5. 21. 22. Ye haue heard that it was said vnto them of old time: Thou shalt not kill: but whosoener killeth shall be culpable of iudgement: But I say vnto you, whosoener is angry with his brother vnadvisedly shall be culpable of iudgement: And whosoener saith vnto his brother Raca, shall be worthy to be punished by the counsell: And whosoener shall say foole shall be worthy to be punished with hell fire.*

In this exposition of our Sauour Christ wee may learne many things: but first generally let vs obserue these two things.

First, how hee doth taxe and reprehend the pharisaicall glosse and interpretation of this Law. Their interpretation was onely of the externall act of murther, saying, whosoener killeth shall be culpable of iudgement: and this exposition of externall murther, they vrge by authoritie of the auncients, saying, that thus the learned Fathers vnderstoode this Law, saying, *you haue heard*, that is, by Scribes and Pharises sitting in *Moses seate*, by *Auncients*, that is, old Rabbies and Teachers: *culpable of iudgement*, saying, whosoener killeth wittingly or vnwittingly, willingly or vnwillingly, he shall bee apprehended and adiudged in iudgement, whereby is meant the inferiour courts of iustice which were kept in all parts of Iewrie: and here they did qualifie and corrupt iustice, and lessen punishments often contrary to Law. Wee see by these few examples, how corrupt the iudgement was of the Iewish Rabbines, as *Mat. 15.* and how Christ calls them back to the Law and Prophets. Thus by degrees the Fathers since Christ fell from the Gospell, at last came the Schoole men and set vp Antichrist.

Secondly, hee giueth vs his owne true interpretation of the Law: where hee teacheth vs clearly, that there are three kinds of murther, worthy of three kindes of iudgements or

X.ij.

punish-

punishments. First, the murder of the heart, which is anger vnadvised: for all anger is not condemned: There is a Godly anger in christian zeale, the whetstone of fortitude: this murder to say no more is worthy your iudgement, that is, your correction and punishment yee doe inflict in inferiour courts: Secondly, the murder of the fierce countenance, with addition of some foolish word in contempt, with an euill gesture and behaviour of countenance, mouth, tongue, head, hand or such like. Now for this contempt of thy brother saith Christ, to say no more of this kinde of murder, it is worthy to bee punished by a * counsell, that is, in an open consistorie, euen in your highest courts. Thirdly, the next kinde of murder (which the Pharises and world count light and small) is the murder of the tongue: whosoeuer (saith Christ) shall reprochfully call his brother a foole, this man I tell you deserues euen the torments of hell.

We see then by the words of the best interpreter what the scope of this Law is: namely, the preservation of the life and person of man: for this Law striketh at the root of cruelty, a sinne deeply setled in the corrupt heart of man.

The meaning of this Law in few words is this. Thou shalt not any way greeue, offend or hurt thy neighbour in his person, part or whole, soule or body: Neither shalt thou omit any dutie of mercy, or labour of loue, for the good, comfort, health, peace, and welfare and continuall preservation and saluation of thy neighbour, during life.

And that this interpretation must be of inward finnes as well as of outward (contrary to the Pharises) the Disciple testifieth with his Master saying: *He that hateth his brother, is a murderer*: And God being a spirit, his Law must needs be spirituall, for the restraining not onely of the hand, but also of the heart. Wherefore it is euident that in this Law, the Lord would cut downe all the causes, occasions and secret roots of cruelty which grow in our corrupt nature. The Lord would haue our fallow ground plowed, and the secret thorns of hatred and mallice digged vp, for that these imbred euills

are

*This Court was for the greater offences: here he meaneth the synedrion in Ierusalem a court of sequentie two iudges.

1. Iohn. 3.

are deeply rooted in vs.

Quest. 119. Set downe a short summe of the speciall sins forbidden, and vertues commaunded in this Law?

Ans. The generall sinnes here condemned are these, (for this respecteth all creatures) first, want of humanitie, or any cruell vsage of any of the creatures: for this cause the godly is said to *haue respect to the life of his beast*. *Prov. 12. 10.* secondly, want of a prouident fore-sight to preuent dangers, which may be hurtfull to man or beast.

The speciall sinnes here condemned are these: either cruelty against our selues: first, soule murder, as to neglect those things which concerne saluation: secondly to neglect those things which concerne the temporall state and health of body or minde: thirdly, actuall selfe-murder, condemned of the heathen. Or cruelty against our brethren in these speciall branches: first, of anger: Secondly, of a despitefull countenance and gesture: thirdly, an open repoach and cruelty of the tongue: fourthly, actuall murder of the hand, which is the more greuous the more bands of loue we break: specialls here are: first, the murder of children by the naturall parents: secondly, the murder of parents by the naturall children: thirdly, the murder of brethren: fourthly, the murdering of any christian: fifthly, the murdering of an heathen.

Now what God commandeth: first, generally, we be commanded to cherish all pittie and compassion in our harts towards man and beast. Secondly, all speciall duties and signes of loue and mercie are these: first, to looke well to our harts, that we bee tender hearted and mercifull towards all men: secondly, to looke well to our outward bechaviour, that in our countenance and gesture, wee bee louing, kind, and mercifull vnto men. Thirdly, to looke well to the good vsage of the tongue thereby to benefit all men: fourthly to looke well to the hand, that wee bee ready to reach forth blessings and good things to other men, as the Lord hath inabled vs.

Quest. 120. Now let vs heare of the branches of the
X.iiij. nega-

The sixth Commandement.

negative part in order ?

An. The first is inhumanitie and crueltie against any of the creatures, as against brute beasts, all the euill usage of them is here condēned, this is one of the sins of the last times. *2. Tim.* 3. 3. *Rom.* 1. 30. he that is cruell to beasts will not spare the life of man when occasion is offered, wee are commaunded to helpe our enemies asse. *Exod.* 22. 5. *Deut.* 22. 6. Wee see this in *Balaam*, who in great rage would haue slain the poore Asse, when the Angell would haue slaine him and that most iustly, his heart is discovered in his bloody counsell against Gods people, which *Balaak* with all speede put in practise. *Num.* 22. and 23. chap. God condemneth this brutish fiercene. *2. Tim.* 3. 3. *Ob.* but we kill them dayly : *An.* By permission since the flood. *Gen.* 9. and therefore when we feed on the flesh of any creature, wee ought to remember Gods free mercy, and how sinne hath weakened our bodies, which before were kept strong and beautifull onely with the fruits of the earth.

Secondly, the Lord here condemnes all want of prouident care to preuent all dangers and euills which may be hurtfull to the life of man or beast, for this cause the Lord commaunded battlements on houses to preuent dangers, that men might walke safely on the house tops, as the custome was in *Iewrie*, *Deut.* 21. 8. for this cause the goring Oxe must be stoned to death and not eaten. *Exod.* 22. 28. 30. And this is the Lords care in commaunding that no pits bee left vncouered. *Exod.* 22. 33. The same may be said of rayling of bridges, and of the mending of high wayes that man and beast may trauell safely without feare.

Thirdly, next there bee three branches or kindes of crueltie against our selues here condemned in this Law. And these must be first considered: for if the loue of man towards himselfe be the line and rule of his loue towards other men: hee that is cruell to himselfe can not bee mercifull to other

1. Soule-mur-ther.

men.
First, of this crueltie the first branch is Soule-murder :
Soule-

Against Crueltie to our selues. 83

Soule-murder is when a man carke and cares continually for his carkasse, and neglects the state and life of the Soule, his Soule lies dead in sinne. *Eph.* 2. 1. and feeles it not, wants the life of God and hee knowes it not. There is a necessarie diet and foode for the Soule, which if yee neglect and denie, the Lord cries in his word that yee kill the Soule, or bee Soule-murderers. *Hos.* 4. 6. *My people perish for want of instruction and knowledge.* *Prou.* 10. 21. *The words of the righteous feed many.* *Iob* 23. 12. *Thy word is better vnto mee then mine ordinary foode,* for this cause the Lord complains also against negligent Priests and Prophets. *Ezech.* 34. 3. *See feed not the sheepe, but kill them that are fed :* meaning by others.

Secondly, the second branch of this crueltie against our selues, is when by any sinne or sinnes we bee enemies to our owne health and so to our life : and herein three speciall kindes are condemned for that by experience they be found dayly to shorten the daies and life of man : The first kinde is all intemperancy, which deuoures patrimonies, brings in all excesse, reueling and vncleannesse (for sinnes be linked and grow vp together) what a number of filthie diseases doth whoredome alone breed in men, according to the Apostles doctrine and the common experience ? wherefore wee iustly conclude against these sinners, they are cruell and vmercifull to themselves for hearts bee eaten vp with this care : the second secret enemy of a mans life, is that biting, eating, consuming and distracting care, which Chirst condemneth. *Mat.* 6. This care with the sorrowes which follow it, be very euill, against this *Salomon* warneth vs saying. *Prou.* 17. 22. *a ioyfull heart causeth good health, but a sorrowfull minde dryeth vp the bones.* The third secret enemy of a mans health, and life is an improvident care for foode and raiment, idlenesse, slouthfulnesse, condemned. *1. Tim.* 5. *Prou.* 6. 6. and 10. 26. *Eccles.* 37. 11.

Thirdly, the third kinde of crueltie against a man himselfe is the highest kinde of crueltie that can bee named against

The first Commandement.

A ctuall selfe-murder.

gainst the naturall life, and this is actuell selfe-murder, when a man laies violent hands on his owne life, and imbrewes his hands in his owne blood. First, such bloody executioners bee greatly iniurious to God and men. The Lord hath set forth such in his word as terrible examples for all ages to behold, accounting them as monsters to terrifie all men from such vnnaturall practises: as *Saul, Achitophel, Judas*, and the like. Secondly, the godly, in extreeme sorrowes would neuer seek to end their paine on this wise as these did, for they were well assured such an end was a beginning and the entrance into euerlasting sorrowes. *Dauid* rores for very grieve of heart. *Psal. 32. 5.* *Hezekiah* chattered as a Bird, and could not speak for anguish of mind. *Ez. 38.* *Iob* desired to be strangled. *cha. 8. 13.* but they ouer came all their sorrowes by the spirit of faith and patience. Thirldy, and lastly, we be not our owne but Christs. *1. Cor. 6. 19.*

Here men must not respect the examples of Pagans nor any suggestions of Sathan to the contrary.

Murder of the heart.

Fourthly, in the fourth place we be to consider of the speciall branches & kinds of crueltie against other men, condemned in this Law. And here the first kinde is the inward and secret murder of the heart, because this is the fountaine and head-spring of all the rest: *out of the hart proceed euill thoughts murder, &c. Mar. 7. 21.* And vnto this kinde referre we all inward anger, wrath, malice, hatred, enuie, fretting, contention, debate, grudge, desire of reuenge, to bee fierce, heady, neuer appeased but a stoick in other mens harmes, and such euils which breake the bands of loue. The Scriptures which condemne these secret finnes of the heart are these, *Leu. 19. 17. Thou shalt not hate thy brother in thine heart. 1. John. 3. 15. He that hateth his brother is a man-slayer. Prou. 22. 24. 25. we bee forbidden to haue any familiaritie with, or to strue against an angry man, reason is giuen of this charge. Prou. 26. 21. for the contentious man is apt to kindle strife, as the cole the coles and wood a fire. Eph. 4. 31. Let all bitterness, anger and wrath, crying and railing be put away from you with all malicionnesse: and be ye mercifull, forgiving one another, euen as God for Iesus Christ his sake hath forgiven you.*

The

Against Anger in generall 84

The Heathen do describe and distinguish Anger, Wrath and Enuy, as followeth: Anger is the beginning of madnesse: Anger is a fiery hote boye againe, Anger is the drunckennes or giddinesse of the Soule. Wrath admitteth no good counsell. Anger is the roote of malice, murder and death. Enuie is a prying into the prosperitie and gifts of other men with grieve of minde for our owne wants, a vice compounded of hatred against our neighbour. *Num. 12. 10.* and of selfe-loue.

Anger is a fiery hote boye of the bloud in and about the hart which by degrees becomes wrath & then seeks reuenge.

Anger is not alwaies taken in the euill part. *Mar. 3. 5. Eph. 4. 26.* but vnaduised, and exceeding, which without grace preuenting breeds wrath, hatred, fiercenesse, and madnesse, as we see in *Cain, Saul, Herod.* The spawn and seede of all these bitter and fowle finnes are in the hart euer since the fall of *Adam*, and will neuer cleane out till the last day: for this cause Sathan finds it no matter of difficultie by breathing into the mindes of the children of rebellion. *Eph. 2. 2. 3.* to swell them with wrath and malice one against another, he proceedes in the worke in this order: first, hee worketh in our affections a secret misliking of men, and often for no certaine or knowne cause. Secondly, if wee mislike, wee cannot beate at such mens hands any thing wee can suffer in others: and so the fire of indignation begins secretly to kindle within vs. Thirdly, Anger continued, without grace preuenting and remedies applied, burnes excessiue and breaks out into hatred, fiercenesse, wrath and mallice. Fourthly, hatred and wrath are so fiery that they can hardly be quenched before they come to reuenge. Fifthly, desire of reuenge brings murder.

How Sathan kindles anger and wrath in men.

Implacabilitie followes in a number of fierce mad men, for by degrees they become such as can neuer be appeased: as the mad Iewes against *Paul, Act. 21. 3. 1. and 23. 12. Rom. 1. 30.* Wherefore looke well to the first motions of anger in the misliking or despising of any man in thine heart: preuent all occasions, and intertaine not, but fight against such affections, for they are dangerous. Lastly, for inward finnes the stoicks, are here condemned: which is not to be moved with

Y.

The sixt Commandement.

with any bowels of other mens. The carnall in his owne iniuries is quick, but cold and dead in the euills of other.

The second kinde of externall cruelty, which Christ condemneth. *Mat. 5. 22.* is the crueltie of the countenance, which appeares more or lesse in the face commonly: or by the euill gesture & cariage of our selues in any other part of the body.

This crueltie breaks forth first in the whole countenance: either fierie and fierce, or pale, trembling and cast downe, as in *Cain. Gen. 4. 6.* *Why art thou wroth, and why is thy countenance cast downe.* or by a scoffing flering face to greeue the heart of any man. The holy Ghost counts it very cruell persecution in *Ishmael* against *Isaac. Gen. 21. 9.* *Gal. 4. 29.* *Sarah* saw *Ishmael* scoffing & laughing scornefully, she knew forthwith the malice of his heart, and therefore 'prouideth that both hee and his mother be cast forth, out of *Abrahams* familie, that is, out of the Church. These scornors are grieuous sinners before God. *Prou. 24. 9.* *The wicked thought of a foole is sinne, and the scorner is an abomination unto men.* *Pro. 9. 7. 8.* *Iudgements are prepared for the scorner, and stripes for the fooles back.* *Prou. 19. 29.*

Secondly, this cruelty otherwhiles is manifested in the eyes fiery and flaming which are common signes of contention and drunkennes as the Lord himselfe testifieth. *Pro. 23. 29. 30.* By this euill eye the rich scare away the poore. And therefore the Lord commandeth the lender not to looke on his poore brother with an euill eye. *Deut. 15. 9.*

Thirdly, this crueltie appeares also by the knitting and bending of the browes in a fowre and lowring countenance. *Mat. 6. 16.* by wagging and shaking of the head and hands, gnashing of y^e teeth, gaping of the mouth, thrusting forth the tongue. *Dauid* the liuely type of Christ complaines against this often. *Psal. 35. 21.* *They gape on me with their mouthes, saying, a ha, our eye hath scene.* ver. 16. *gnashing their teeth against mee.* And this crueltie was practised against Christ. *Mat. 27. 39.* *They that passed by his crosse, reviled him, wagging their heads. &c.*

All

Against Iesting. 85

All kindes of iesting and scorning in word or action are The Scorners condemned of God. *Chams* iesting brought a curse on him iest at mens in- and all his posteritie. *Gen. 9. 25.* *Michol* for scorning *Dauid* firmities and holinesse was barren all her life. 2. *Sam. 6. 23.* The Philistines iest and scorne the seruant of God *Sampson*, to their vertues, and owne ruine and heauie destruction. *Iud. 16. 30.* *Shemei* scorned *Dauid* to his owne wrack after for all his submission. for not doing as they doe. *1. Pet. 4. 4.* *Dauid*s messengers were scorned and euill entreated by the Ammonites, which turned not long after to their ruine. 2. *Sam. 10. 1. & 7.* The Idolatrous men of Bethell taught their children to scorne the Lords Prophet *Elisha* as hee passed by them: God smote them with a present plague, they were deuoured of wilde beasts. So the Lord smote them to testifie to all ages how his fierce wrath is euer kindled against this sinne.

To conclude the wittiest kinde of iesting which the heathen euen in Athens, did esteeme and grace as a special vertue, the Lord condemnes it as a grosse sinne, and forbids it for euer vnto his people. *Eph. 5.* Neither may wee take any liberty in this sinne eyther by *Esaiah* or *Elias* example, scorning Idolaters for their palpable blindness and grosse impietie against God: for they were acted and moued by extraordinary motions of Gods spirit both to speake and to write against Idolatry.

Lastly, to arme our selues against this kinde of crueltie: *Preseruatiues.* first, giue thy selfe to prayer, *Psal. 109. 2.* *The mouth of the wicked, and the mouth full of deceit are opened upon mee. &c. but I gaue my selfe to prayer.*

Secondly, giue thy selfe to meditation in the word, *1. 19. 51.* *The proud haue had mee exceedingly in derision, yet haue I not shrinked from thy commandements.*

Thirdly, If they scorne thee for a good cause and for godlynesse know they scorne thy master, and reioyce with the Apostle. *2. Cor. 12. 10.* *I take pleasure in infirmities and reproches, &c. for then my master, Iesus Christ souerneweth with mee.* *Heb. 11. 26.*

Y. 11.

Christ

The sixt Commandement.

Christ saith here is condemned the crueltie of the tongue. Here therefore vnto this place belong all sins of the tongue, which proceede from that secret roote of crueltie which lies hid in the heart: as bitter words, railing, reuiling speeches, backbiting, slandering, clamors, cursing and such like. A clamorous tongue argueth a foolish and an euill heart; bee the cause neuer so good: of which the holy Ghost warneth vs often, that we be not deceived concerning such, they haue no portion in Christ, neither shall they inherit, the kingdome of heauen. The Scripture compares the euill tongue to fire, sparks, and sharpe arrowes, to teach vs that as these bee very dangerous instruments of murther, so the tongue.

1. Cor. 6 10.

First, all bitterness of the tongue is here condemned, some men be so full of bitterness and fierceness, that there tongues seeme to be dipped in the poison of Aspes, or in some deadly poyson. These as *Salomon* saith. *Prou. 12. 18. speake words like the prickings of a sword, but in the tongue of the wise is health.* Such mens tongues are whetted by euill spirits, and set on fire by the fire of hell: for so *Saint Iames* speaketh. Chap. 3. Of this sect was *Nabal* as the wise seruant of *Abigail* reporteth, saying: *David* sent messengers to salute our master, and he railed on them: now therefore take heede, for euill will surely come on our master, and vpon all his family, for hee is so wicked that a man cannot speake vnto him. Of this sect was railing *Shemei* who meeting *David* in a tumultuous time openly cursed and cryed against the king that he was a bloudy and a wicked man. 2. Sam. 16. 7. 8. And of this fellowship was *Ishmael*, who is said to be fierce, cruell, a bitter scorner with his tongue, and his hand against euery man, and euery mans hand against him. Gen. 16. 11. 12.

1. Sam. 25. 14.
17.

Secondly, Cursing is here condemned: to blesse God and to curse men are two contraries: and cannot possibly bee in one man as *Saint Iames* teacheth. Chap. 3. 9. for that one fountaine cannot send forth sowre and sweet, if thou canst not blesse God, thou art no true worshipper: if no worshipper of God thou standest in the state of wrath and perdition. The Devil in

Of Cursing and Swearing: 86

in this man is let in and blowes hard on the coles of wrath. Eph. 4. 27. 31. for this cause the Lord warneth often against this sinne: and that his children be ready alwaies to blesse euen those which curse them. Rom. 12. 14. Into this sinne fell *Iob* and *Peter* vnder the crosse, and in great passions of minde, but they repented with bitter teares. Mat. 26. 74. 75. *Iob*. 3. and 42.

Preseruatiues and rules against these Sinnes are these.

First, By faith to beehold and consider wisely of Gods providence: So doth *David*, 2. Sam. 16. 10. let *Shemei* alone the Lord hath sent *Shemei* to curse *David*.

Secondly, pray for such and doe them all the good thou maiest: for so Christ commandeth. Mat. 5. Blesse them that curse you: and his Apostle teacheth the same lesson. Rom. 12. recompense euill for euill to no man, blesse I say and curse not. And Christ himselfe practiseth it, for when they cursed and railed he prayed for them.

Thirdly, take heed of the conceit of *Balack*, and of many blinde vnbeleuers concerning *Balaam*, and wizards curses: I know whom thou blessest is blessed, and whom thou cursest, hee shall be cursed. Num. 22. ver. 6. for thine vnbeleefe and wicked feares may cause the Lord to let *Sathan* loose to smite thee, and then shalt thou fasten thine eyes on witches, and regard the words and deeds of lying spirits in these wicked instruments.

Fourthly, against all the cursed speeches of godlesse men, remember the comfortable words of *Salomon*. Prou. 26. 2. As the Sparrow and Swallow by flying escape, so the carelesse curse shall not come.

Fifthly, and lastly, remember how the Lord hath often turned the curses of the wicked into blessings for his children as hee testifieth himselfe hee did against *Balaam*. Iosua. 24. 9. 10.

Y. iij.

Thirdly,

The sixth Commandement.

Thirdly, Slauder is here condemned, as a most dangerous sinne of the tongue full of crueltie. It is described thus: *A slanderer is one that walks about, seeking all occasions to knit lyes together, and to brooke them, maliciously intending to hurt a man in his person, goods or good name.* The holy Ghost hath giuen vs a liuely description of this sinne in the examples of *Doeg* the Edomite, *Haman*, *Zibah* and such like in the scriptures.

These sinners may truly bee said to bee the sonnes of *Belial*, for they notably resemble their father in many points. First *Sathan* is an ^a espie, so bee they. Secondly, *Sathan* is an ^b accuser, so bee they. Thirdly, *Sathan* is the ^c father of lyes, so bee they. Fourthly, *Sathan* is malicious, so bee they. Fifthly, *Sathan* is bloudie, such be they. Sixtly, *Sathan* ^d works secretly, so doe they. Seauenthy, *Sathan* is very sweet in his temptations, full of sugred ^e motions, such bee they, they speake soft and sweet, but very deceitfull words. Eightly, ^f *Sathan* in the ende spares not his best friends, no more will the slanderer spare his owne mothers sonne.

^a Job. 1. 6. 7. 8.
^b Zach.
Reue.
^c Io. 8. 43. 44.
^d Eph. 2. 2. 3.
Psalm. 101. 5.
^e James. 1. 13. 14
Gen. 3. 2. 3.
Psalm. 52. 4.
^f Psalm. 50. 19.
Io. 7. 1.
Mark. 3. 21.

Quest. 121. Proceede on to the fourth kinde.

Ans. Aduall murther is here condemned: If God giue not grace to quench the flame of anger, and to kill the seede of cruelty in the first conception of the heart, it will assuredly breake forth into the externall parts, which is dangerous, and if here it be not quenched, this fierce flame will increase and set on fire the tongue, which is more dangerous: and if here it rage long, it will come to the hand which is most dangerous. Let bloudy men remember. *Ezech. 35. 6. As I liue saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee. And the cruel and bloudy man shall not liue halfe his dayes.*

Rules for peace-makers are these.

First, prouoke no man by word or gesture. Secondly, for peace sake leese thy right, Thirdly, answer no man forwardly,

Of Aduall murther.

87

wardly. Fourthly, constore all mens doings and sayings in the best part, as much as thou canst according to the rules of pietie and christian charitie. *1. Cor. 13.*

Aduall murther and crueltie hath many degrees and different kinds. First, in regard of persons, for the more bands of loue knit men together, the greater is the crueltie and sinne committed: first, the highest degree is against Parents, Children, or Brethren: secondly, against any Christian neete vnto vs for his faith and profession, or louing friendship and neighbour-hood: thirdly, against any man: for the Image of God is to be respected in euery man. *Gen. 9.*

Secondly, in the forme and manner of proceeding in this action, these differences must bee respected. First, There be some close practises of crueltie, as either to consent, counsell, or command secretly the death of any man: as *Saul* in the death of *Stephen*. *Act. 7. 58.* *Herod* for the Baptist. *Mar. 6.* *Iesabel* against *Naboth*, *Dauid* against *Urias*. *2. Sam. 13. 28.* or to poison secretly any man: as Iesuites do Princes, & witches doe many, being taught by *Sathan* in their practises: or in iudgement secretly to peruert iustice for rewards, is an exceeding great crueltie: This we see in wicked *Felix* against *Paul*. *Act. 24. 25.* and 28. Secondly, some open aduall cruelties: first, in the open courts of iustice and iudgement, to let the murtherer escape with his pardons or howsoeuer, this is great crueltie against the whole land: which must then beare the wrath of God for the sinne of one man. *Num. 35. 16. 33. 34.* Secondly, out of iudgement there are many kindes: first, against the liuing: secondly, against the dead. Crueltie against the liuing, is to take away the life of any, or to hurt or wound any man in body, or in soule. Crueltie against the dead, as not to burie the dead is a heathenish inhumanitie and a punishment for the wicked. *Ier. 22. 19. 2. Chro. 36. 8.*

First, concerning the murthering of parents, and children, the sinne is so detestable, and against nature, that heathens being demanded, wherefore they made no Law for the punishment of such sinners, they answered: first, for that they thought

*Romulus.

thought such euils could not be committed of any: againe the Heathen Iudges made a law, that a Snake, a Dog, a Cock, and an Ape should bee bound together in a sack with the murtherer and all cast into the deepe sea, for that they would haue no man once thinke of such sinnes, but with horreur and trembling. If these sinners escape the hands of men, we neuer reade or find, that they do escape the heauie iudgements of God: as wee see in *Absalon* and *Cain*, they are set forth as memorable examples for all ages.

Quest. 122. What thinke you of a combat, for the ending of some strife, and to trie a truth?

Ans. First, it hath no warrant from God in his word, *Dauid* for his combat with *Goliath* had an extraordinary motion. So likewise *Phineas* and *Elias* when they slew those Idolaters and vncleane persons.

Secondly, I say that the Lord in his wise prouidence hath appointed other Lawfull meanes to appease strife, and to manifest a truth if hee will haue it reueled.

Thirdly, and lastly, wee know by experience that this is an occasion of sowing the seede of contention and strife in many, and the cause of much bloud-shed in Children and posteritie.

Fourthly, the very Pagans will denie this to be fortitude, *Aristotle* will condemne it for foole-hardines.

Quest. 123. Now proceede to the affirmatiue part: and tell me breefely what is commanded in this Law?

Ans. The summe of this part is this: doe what lyeth in thee to preferue the life, body and soule of thy neighbour. And here wee shall not neede to dwell long, for that hauing seene the deformitie, darkenesse and danger of the former sinnes, wee may soone espie and see the beautie, brightnesse and excellency of the contrary vertues here commended.

First, if wee take some short view of Christian charitie commaunded in the whole Law, wee shall the better perceiue what speciall branches of it are commended here vnto vs.

Loue

Loue or Charitie may well be described to be a supernaturall grace or gift of God, proceeding from faith vnfaigned, and from a pure heart, kindled and wrought in vs by the sight of the pardon of sinnes, and the feeling of the loue of God shed into our hearts. First, that it is a gift of God Saint *Iohn* teacheth. 1. Epistle. Chap. 4. 7. *Loue commeth of God, and enery one that loueth is borne of God, and knoweth God.* Secondly, that it resteth in a cleane hart: Saint *Paul* sheweth, saying. 1. Tim. 1. 5. *Loue proceedes from a pure heart, from a good conscience, and from faith vnfaigned.* Thirdly, that it is a consequent and fruit of the pardon of sinnes, Christ assureth vs. *Luke. 7. 47.* *Many sinnes are forgiven her, for she loueth much,* and faith quickens and informes loue, rather then loue faith. Fourthly, and lastly that here is required the feeling in gods loue appeareth. *Rom. 5. 5.* *The loue of God is shed into our harts by the holy Ghost which is ginen vs.* A. 15. 9.

The commendation of this grace is great in Scripture. First, it is the girdle and band of all perfection: teaching vs how to make right vse of all the gifts and graces wee receiued for the mutuall good and edification one of another. *Col. 3. 14.*

Secondly, it is patient and gentle. 1. Cor. 13. 14. and so the mother of all peace and concord, teaching vs to passe by many iniuries to continue our peace with God and men. 1. Cor. 13.

Thirdly, It is more profitable in the Church then any of the extraordinarie gifts of the spirit: as the gifts of prophecy, of strange tongues, of healing, and such like. 1. Cor. 13. ver. 8.

Fourthly, it is an infallible testimonie vnto our spirits, we are translated from death to life, if we loue the Saints. 1. Ioh. 3. 14. *Psal. 16. 4.*

Fifthly, the Lord Christ labours to beate this into mens hearts *Mat. 23. 28.* which men will not receiue without Gods speciall grace haue seasoned them, that no seruice to God is accepted without faith to God, and loue to men.

Z.

Es.

The sixt Commandement.

Es. 1. Rom. 14. Heb. 11. 6.

Quest. 124. But I pray you let vs heare what speciall branches of obedience be here commaunded?

Mercifulnes or
humanitie to
man and beast.
Psal. 145.

Ans. First, as God condemneth all crueltie to the creatures, so God commenderh here the cherishing and preservation of the life of man and beast: he hath here set himselfe a patterne and example for vs to follow. *God is good to all creatures, he giueth to beasts their food, and to the rauens when they cry. Psal. 147. 9. Pro. 12. 10. A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.*

A holy selfe-
loue in the
preseruacion
of our owne
soules and bo-
dies.

Secondly, A holy selfe-loue is here commended: for we must with continuall care endeour the preseruacion of our soules and bodies euerlastingly, by the right vse of the means which god in wisdome hath appointed. The soule must continually be fed and nourished with the knowledge of God and good things. *Prou. 10. 2. The lips of the righteous feede many.* The Soule must be well dieted: and for this the book of God prescribeth, teaching vs to receiue the word with meekenesse, as babes do their milke, *2. Pet. 1. 1.* as the ground the seed, *1. Pet. 1. 23.* as the stock the graft: for it is able to saue the soule. *James. 1. 19.* Next the body must bee preserued with all watchfinesse and sobrietie, that so the whole man may bee seruisable to God and men: and for this the wise Phisition is appointed of God to direct vs. And here we bee commaunded to attend Gods ordinance in phisicke for the restoring and repairing of our health beeing lost: first, praying for the pardon of finnes, and reconciliation with God, that so his blessing may bee vpon the meanes which hereunto by his good prouidence he hath appointed. *Mat. 9. 2. 2. Chron. 16. 12.*

1. Chro. 15.

Iohn. 5. 5.

A louing ten-
der heart.

Thirdly, louing tendernesse of heart to our brethren, and all mercifulnesse is here commanded: purge the heart of all anger and crueltie, and bee filled with bowels of compassion: This heart was in *Ioseph. Gen. 43. 30. his bowels were inflamed towards his brethren.* This heart was in *Moses. Num. 12. 3. Exod. 32.* This heart was in *Christ. Mat. 9. 36.* This heart

Of Loue.

89

heart had *Paul. Rom. 9. 2. 5.* for thus he testifieth of himselfe. I am moued towards you with the bowels of Christ, or of compasison. *Phil. 1. 8. 9.*

This heart is knowne by these markes following.

First, it reioyceth in the good and prosperitie of other men. *Rom. 12. 15.* Secondly, it mournes for the miseries of men. *Esay. 24. 16. Psal. 119. 136.* Thirrdly, it is ready to help. *Io. 20. 15.* most chreerefully and willingly. *2. Cor. 8. 3.* without delay. *Prou. 3. 28.* Fourthly, this heart is not lightly offended nor offending. *Phil. 1. 9.* but ready to pardon many offences. *Eph. 4. 32.* Fifthly, this heart is carefull to auoid all occasions of offence. *Gen. 13. 8.* euen with the losse of his owne right. *Mat. 17. 26.* Sixtly, this heart ouercomes euill with goodnesse. *Rom. 12. 21.* and with patience. *1. Cor. 13. 4.* couering infirmities with the garment of compasison. *Prou. 17. 9.*

Fourthly, the louing countenance must testifie of the affections of our hearts; a soure countenance is the brand of an hypocrite and of an euill heart, then a cheerfull countenance must attend the mercifull and good heart. *Mat. 6. 16.* and it is seemely in the godly, for a cheerfull heart causeth a good cheerefull countenance. *Prou. 15. 13.* and they allow all true ioyes. *Iob* with his graue and cheerfull countenance cheered many hearts. *Chap. 29. 24.* All godlesse men are cheered vp and comforted with false ioyes: the true beleeuer onely knowes that the kingdome of heauen is righteousness, peace, and ioy in the holy Ghost. And yet this cheerfull countenance may not want grauitie and sobrietie for laughter is a signe of folly. *Sirach. 19. 27. Eccles. 2. 2.* *Iob* smiling gaue none occasion of offence. *Chap. 29. 24.* If I laughed on them they belagued is not: for by my cheerefulness I gaue them none occasion of libertie vnto sinne. Neither did they cause the light of my countenance to fall: they were so afraid to offend me.

Fiftly, Mercie and loue must bee manifested in the tongue.

Zi j.

by

Mercifulnesse
and wisdom
in the govern-
ment of the
tongue.

The sixt Commandement.

by good speeches: first, soft, wise and louing answers: *Prou. 15. 1.* Secondly, in being the mouth of the poore, widow, fatherlesse and stranger, in iudgement. *When the eare heard mee, it blessed me, and when the eye saw me, it gaue witnes vnto mee,* And againe, ver. 21. *Vnto me men gaue eare, and waited, and held their tongue at my counsell,* *Iob. 29. 11.* Iob againe testifieth of his loue in these words, *I deliuered the poore that cryed, and the fatherlesse, and him that had none to help him, the blessing of him that was ready to perish call vpon me, and I caused the widomes heart to reioyce.* Thirdly, in blessing and praising God, and in prayer for our brethren. *Mat. 5.* Fourthly, in feeding and winning soules by holy admonition, *Prou. 12. 10.*

Our mercifulnesse must appeare in our actions.

Sixtly, Our mercifulnesse and loue must not onely be in word, but also in our deeds and actions: for euery man shall bee iudged according to his works. *Mat. 23. 41. Es. 58. 10.* And yet Saint Iohn proceedeth further, saying, that we must not onely relieue them with our goods, but also, if need require for the good of the Church, wee must bee ready to lay downe our liues for our brethren. *1. Ioh. 3. 16.* But Christ would haue our loue also manifested to our enemies, as in words, so in deeds. *Mat. 5. 44. and 48. doe good euen to your enemies.*

Mercifulnesse manifested by other vertues.

Seauenthy, our mercifulnesse and loue is manifested also in the Church and must bee by these vertues following.

First, there must bee in vs a sound vprightnesse and puritie of minde, which as it cannot abide the neighbour to be vniustly blamed by any sinister dealings: so it can not hide his sinnes and faults, for his good when occasion is offered of Christian admonition. *Leu. 19. 17.*

Secondly, by gentlenesse, which is to refraine our selues from reuenge, when iust cause of offence is giuen vs, as *David* to *Shemei* 2. *Sam. 16.*

Thirdly, by liberalitie, which is a mercifull and free distribution with iudgement, giuing to euery man according to their speciall wants. *Psal. 112. 4.*

Fourthly, by friendship, which is a good will betweene two

Examination of the Conscience. 90

two equals to performe all duties of loue the one to the other. True friendship is a fruite of Godlinesse, seasoned with good affection, confirmed with grauitie and sobrietie, preserued with constancie, proued by sympathie, and continued with mutuall pledges of loue in all well doing.

Fifthly, by concord and consent of munes: this stirreth vs vp to all beneuolence, and causeth a carefull respect of all superiours, inferiours, and equals, gladding the hearts of men, as it were with a milde, sweete and comfortable harmonie.

Examination of the Conscience.

First, here must bee a carefull examination of the heart and conscience: for if the murtherer lye fast bound vnder the curse and condemnation of God, and was neuer as yet translated from death to life: and next that hee which hath toth his brother is a murtherer: then it standeth euery man in hand to search faithfully his owne heart, and if there thou findest any crueltie, anger, enuie, hatred, wrath, mallice, or any such Serpents bred and harbored in thee, thy conscience cries guiltie, and this Law condemnes thee.

Secondly, examine thy selfe with what crueltie, and inhumanitie, thou hast abused the good creatures of God: how improuident and carelesse thou hast beene for the life of man and beast: if thy conscience herein plead guiltie, this Law condemnes thee.

Thirdly, examine thy selfe how negligently, thou hast respected the state and life of thy soule, how carelesse for thy saluation and the meanes of it: and with what sinnes of intemperancie and incontineny thou hast impaired the health and shortened the life of thy bodie: if thy conscience crie guiltie this Law condemnes thee.

Fourthly, examine thy self whether thou hast been a scornfull *Ishmaell*, or a dogged bitter *Nabal* with any euill gesture, countenance, or otherwise disgracing or greening any man:

Z. iij.

if

The sixth Commandement.

if thy conscience plead guiltie, this Law condemnes thee.

Fifthly, inquire also how thou hast offended God, in the finnes of the tongue: as in bitter words, railing, reuiling, backbiting, flandering, clamors, cursing, all which and the like testifie cleerely of the crueltie of the heart: if concerning these thy conscience plead guiltie, this Law condemnes thee.

Sixthly, inquire also if thou hast euer actually hurt, murthered, or endangered the life of any man, by secret or open practises whatsoeuer, or desired the hurt, or consented to the hurt of any mans life: if thy conscience plead guiltie this law condemnes thee.

Seauenthly, inquire if thou dost not in a holy selfe loue desire and care for thine owne saluation, and the saluation of others, in exercising thy selfe in the meanes which God in his wisdom hath hereunto appointed, as reading and hearing the word of God read and preached, prayer, meditation, conference, fasting, and such like, if thy conscience pleads guiltie this law condemnes thee.

Eighthly, inquire how negligent thou hast beene in shewing mercie to the poore, and in commiseration to such as thou hast seene and knowne in any miserie: if thy conscience plead guiltie, this Law condemnes thee.

Ninthly, inquire whether thou hast refused reconciliation when thy neighbour hath desired it: or hast outwardly pretended reconciliation, but inwardly intended any crueltie in thine heart: if thy conscience plead guiltie this Law condemnes thee.

Ministers.

Tenthly, inquire (if thou bee the Minister of Christ) how thou hast respected the soules of men, whether thou hast euer poisoned the soules of men with any false doctrine, or matter of contention: or hast done the worke of the Lord negligently: if thy conscience plead guilty, this Law condemnes thee.

Ciuill magistrate.

Eleauenthly, inquire (if god hath set thee in the magistracie) how thou hast done iustice, and punished crueltie and bloodshed, and protected the life and state of the innocent: if thy

con-

Examination of the Conscience. 91

conscience plead guiltie, this Law condemnes thee.

Twelfthly, let euery man inquire in euery calling if hee hath greeued, or vexed the soule of any man, if he hath impaired the health, maimed or hurt the body of any man, as Impostors vnlearned presuming in the practise of phisicke, and vnskilfull in the practise of chirurgerie to the great hurt of many, if thou hast any way beene the cause of any mans death: thy conscience pleads guiltie, and this law condemnes thee.

Thirteenthly, and lastly, inquire with what mercifullnesse thou hast tendred the life of man and beast: with what loue and lenitie in word and action thou hast conversed with men, how thou hast by all well doing desired to cheere and comfort the hearts of men: for the want of these vertues thy conscience pleads guiltie, and this Law condemnes thee.

The seauenth Law.

Thou shalt not commit Adultry:

Question. 125.



Ow proceede to giue vs the summe and true interpretation of this Law.

Answer.

The next iniurie that is done to a mans person Order. is Adultrie, because a mans wife is next to a man himselfe and most deere vnto him, as his life: therefore to commit Adultry is euen a second murther. The summe is Summe. this, that God doth abhorre all vncleannesse and pollution of bodie and minde, and therefore so must wee with all care and watchfulnesse struing to keepe and possesse our vessels in holinesse and honour, as meet temples for his holy spirit to rest in. 1. *Thes.* 4. 1. *Cor.* 6. Scope. To preserve chastitie.

The best interpreter of this Law (as of the former) is our Lord and Saviour Iesus Christ, *Mat.* 5. 27. 32. where first hee

The seventh Commandment.

he reiecteth the Pharisaicall glosse, and then hee addeth his owne true interpretation. The Pharises standing first vpon the bare letter of the Law, and next vpon the authoritie of their auncients did affirme and teach that this Law was onely to be vnderstoode of actuall Adulterie: but our Lord and Saviour assureth vs this Law, searcheth more deeply into the most secret chambers of men hearts.

In this Law wee are to consider. First, what is forbidden. All kindes of Adultrie: either of the heart. *Mat. 5. 28.* to lust after an other mans wife: or of the other senses, as of the eie. *Mat. 5. 29.* in vnchast and vnseemely sight: or of the eare, in hearing of rotten and vsauerie speeches. *Eph. 4.* or of the tast, in all intemperancie, gluttonie and dronkenness: or of the smelling, by all whorish provocations of lust in odoriferous smells: or of feeling, by all vnchast touching or handling of women. Or the Adultrie of the tongue, is to vent the vncleane lusts of the hart, by vncleane speches. *Eph. 4.* Or actuall or corporall whoredome and adulterie, where wee bee to consider: first, of the causes which breed this sin: secondly, of single whoredome: thirdly, of incest: fourthly, of vnnaturall lusts: Fifthly, of diuorcement.

Secondly, what is commanded: wee bee commaunded to keepe our vessels in holinesse and honour, and to this end wee be first, to keepe the heart watchfully exercised in holy and cleane thoughts and Godly meditations: Secondly, to watch over all the senses as *Iob* did his eyes, *Chap. 1.* or *Joseph* did his eares. Thirdly, to watch over the tongue, that it may vtter chaste, holie and profitable speeches: Fourthly, to looke we be well fenced and guarded with the walls and bars of a pure and chaste life, as these: First, marriage: Secondly, temperancy and sobrietie in meat or in apparall: Thirdly, Religious fasts: Fourthly, inuocation and prayer: Fifthly, the societie and communion of Saints.

Quest. 1. 6. Now let me heare what saith Christ of this Law?

Ans. Christ saith that actuall Adulterie is not here onely for.

Of Eye-adulterie.

92

forbidden, but that whosoever fastneth his eye on an other mans wife, to the stirring vp of his hart to any vncleane motions hath offended against this Law: Christ first condemneth here the adultrie of the heart. Christ here teacheth that wee must keepe the fountaine cleane: for that all the actions of life streame from it: The Lord condemneth an vnchaste heart: first, for that from it proceed euill thoughts, adulteries, fornications. *Mar. 7. 20. 21.* Secondly, for that he will haue vs to obey his Lawes with all the soule, all the minde, and all the heart. *Dent. 6. 4. 5.* Thirdly, the Apostle requireth chastitie both in body and minde, that is, holines both in body and spirit, for that man is rather that in veritie, which hee is in heart and minde, then what he is in outward appearance. *1. Cor. 7. 34.* Fourthly, we must be like our God and put on by Christ that image which wee lost in our first parents: hee reasoneth with vs thus: Be yee holy for I am holy. *Leu. 20. 26.* in soule, spirit and body. *1. The. 5. 23.*

Rules for the preservation of the heart from Adulterie are these.

First, make a couenant with thine eyes and thine heart, *Iob. 31. 1.* and not to thinke vpon vncleane thoughts: for that they are the seed and spawne of all vncleane lusts. *Prou. 12. 2.*

Secondly, dispute not with the Diuell alone, for hee will soone inflame thee, as hee did *Eue* to lust after the forbidden fruit, and *Dauid* to lust after *Uriahs* wife. *Gen. 3. 3. 2.* *Sam. 11.*

Thirdly, if lust begin to stirre in thee, let not thine heart yeeld, but resist the motion, and Christ by his grace shall enable thee to ouercome and to kill this enemy. *James. 1. 15.* *1. Pet. 2. 11.*

Fourthly, Be instant in praier when the occasion is offered, and cry, saying: O Lord turne away mine eyes from beholding vanitie. *Psal. 119.*

Fifthly, auoid the occasions following: Christ here condemneth the adulterous eye: naming this sin for all the rest

A a.

rest, because it is a most stirring and quicke sence, and for that by it most commonly Sathan and the world infect the heart with vncleane lusts.

1. John. 2. 17.

Saint *John* knits well three things together, *The lust of the flesh, the lust of the eyes, and the pride of life*, for the lust of the flesh is inflamed, by the lust of the eyes, & the common lure of this is the vanitie and pride of life, for the Diuell by the world kindles the lust of the eye, and this inflames the lust of the heart. That the eye is a most dangerous sence, both to stirre vp and to feed the vncleane lusts of the heart, may appeare by many examples in Gods booke. Of *Putiphars* wife it is said *that shee cast her eyes upon Ioseph*, and then began to lust after him, and to entice him to lye with her. *Gen. 39. 7.* And of *Dauid* it is written, that he cast his eyes vpon a naked woman, *Vriahs* wife, and this inflamed his heart: and Gods people were so snared and baited in the first age, for it is said of them: *The sonnes of God cast their eyes vpon the daughters of men and saw that they were faire.* That is, the religious in the true Church, saw the daughters of *Cain*, in the false Church did please their eyes, so they were ouercome with their beautie to breake Gods covenant, and to ioyne with them in mariage to their owne destruction. This adulterous eye causeth Saint *Peter* to say of vncleane men, *that they haue eyes full of adultery.* 1. *Pet. 2. 14.*

2. Sam. 11. 2.

Gen. 6. 2. 3.

Here then are condemned all inticements of the eye, which stirre vp the heart to vncleane lusts: The most common and dangerous lures of these times are these following: First, dead pictures of naked men and women, the old lures of the Diuell in paganism. Cursed *Cham* iested at his fathers nakednesse. *Gen. 9.* And so the spirit of whoredome causeth men to delight in that which is one speciall cause of shame and confusion, for hee that delights in the effect will delight in the cause and occasion. Sinne brought in shame and dishonour vpon vs: our weakenesse, our shame, our frailtie, God hath taught vs to couer with our apparell. Such then as discover their nakednesse in part, or in whole, in living bodies

or

or dead pictures, follow the old Pagans in practise and set vp banners for whoredome and vncleannes.

Secondly, the second lure is the banner of pride in costly and strange apparell: the blessed voyce of God in the scripture condemneth in apparell two things: first, costlinesse and wasting of our substance on apparell, about our state, wealth, place and calling, wherein God hath placed vs, confer these places. 1. *Tim. 2. 9.* with *Esa. 3.* and 1. *Pet. 3. 2. 3.* Secondly, he condemneth curiositie and vanitie in phantastical and strange attire: for thus the Prophet speaketh. *Sophonia* Chap. 1. 8. *I will visit the Princes, and the kings children, and all such as are clothed with strange apparell.* Strange it is that Sathan can make vs so swell in that which ought to be vnto vs a speciall argument of humiliation: for sin and shame brought in apparell, and this came in to couer both. It may well bee called as one saith *the badge of our rebellion, and the witnesse of our shame.* That Steward may iustly bee condemned and reiected that wastfully spends his masters goods, specially in attiring himselfe: to bee short, this vanitie in apparell, neuer greater then in these times, hath euer beene noted an argument of pride, idlenesse, leuity and disorder in all degrees of men.

Deut. 12. 17.

Esa. 3.

1. Pet. 3. 3.

1. Tim. 2. 2.

Thirdly, our nature, if wee knew it, hath no need to bee made tame, and brought vnder for vncleane spirits to ride vs, by painting the face, laying out the haire, curling, painting, binding, and by strange attires: for our very naturall disposition is so prone to all vncleannesse, that it is a very madnesse for vs to giue such place to the diuell, that his temptations may with more speede and ease bee fastned on vs: and thus wittingly and willingly wee hold Sathan the stirrup to our owne destruction.

Fourthly, and lastly, the ages following will assuredly be astonished to see the pictures of pride and vanitie, which shall be reserved in our houses for posteritie.

The third and fourth lure of whoredome and adultery to feede adulterous eyes and eares, be stage plaies, and dauncing:

A 2. 17.

These

The seventh Commandement.

These vncleane vanities haue many prouocations in them, and meanes to fill vnchaste eyes and eares full of whoredome and adultrie. Wee know the voice of him which speaketh, *euill words corrupt good manners.* And these vaine pastimes (as they bee called) are full of vncleane speeches. Again, the Lord expessely chargeth vs. *Ephe. 5. 3. 4. That fornication and vnclennesse be not once named among vs, as becommeth Saints: neither filthinesse, nor foolish talking, neither iesting (which are things vncomely) but rather giuing of thanks: And againe Eph. 4. 29. Let no corrupt communication proceede out of your mouthes, but that which is good to the use of edifying, that it may minister grace vnto the hearers.* And what else finde wee in stage-plaies, but a continuall breach of these most sacred and holy canons in all vncleane and vnseemely iesting, foolish talking, whorish gestures, rotten and vsauerie communication: so that if men see not these baits of Sathan, but will still approue these vncleane cages and nurceries of whoredome, so contrary to the light of grace, so dangerous to Church and common wealth: it is to bee doubted that such men haue their eies as yet fast bound, and can not see the face of God in Iesus Christ, nor the bright shining countenance of Christ in the Gospell. The Auncients cried out continually in their times against stage-plaies and dauncing. They called theaters, *Vener temples*, and meanes to pollute all persons and places.

2. Cor. 4. 3. 4.

^a August. Melius est to die fodere quam saltare die sabathi.
^b Chrysost. Instrumenta luxurie tympana et tripudia laquei sunt et scandala.
^c Ambrose. De virgin. lib. 3.
^d Theophilast. Mar. 6. Saltat Diabolus per puellam.
^e Sermon on Iob. 80.

Of dauncing ^a one saith, better digge all day then daunce on Sunday: ^b another thus, where wanton and lasciuious dauncing is, there the diuell daunceth: and againe, *dauncing is the Diuels gulf*, to plunge sinners in sinne at vnawares. And againe, saith hee: piping and dauncing are the instruments of a luxurious life, very snares and scandals. Another addeth saying, ^c dauncing is fit for adulterous women, and not for chaste matrones. Another writing of ^d Herodias daughters dauncing, saith: *The Diuell daunceth in or by the maid.*

The late writers speake euen the same words in effect: master ^e Calvin saith, that dauncing is but the Diuels imitation

Of Dauncing.

94

ment vnto whoredome. Master ^f Marlorath saith, that dauncing in young maids is a foule note of whorish wantons. A very ^g Heathen speakes these words, *An honest man would not daunce in an open place for a great patrimonie.*

But here they obiekt, that the Scripture commendeth dauncing in *Dauid. 2. Sam. 6.* and *Miriam* with her companie. *Exod. 15.* The answer is this: first, we must note the cause, it was to testifie their cherefulness for that they saw the religion and holy worship of God to prosper: Secondly, they had no mixture of sex in their daunces: Thirdly, the forme is to be obserued, it was a modest motion with the singing of a holy Psalm, therefore farre was this action from all lasciuiousnesse. And as the holy Ghost commendeth this dauncing, so hee condemnes all vaine and lasciuious dauncing: as the dauncing of the daughter of ^a Herodias, the whorish dauncing at ^b Shiloh, the dauncing before the ^c Calfe, and ^d Iob noteth this as a common lure to vnclennesse.

Quest. 127. Now proceede on to the rest of the senses, that we may see also how they be baited for whoredome and vnclennesse.

Ans. Heere also are condemned all curiositie and vanitie in confession of sweete perfumes and costly smels, which serue not onely to comfort the braine, but as prouocations to whoredome and vnclennes. The harlot is noted for this. *Prou. 7. 17. I haue perfumed my bed with Myrrh, Aloes, and Cinnamon,* and the proude women in *Esau* time. Chap. 3. 24.

Thus wee see wee bee commaunded also to looke well to the sense of smelling: now for the next, which is the sense of tasting: to it appertaine all the sinnes of intemperancie in meats and drinks. And therefore here are condemned the grosse and foule sins of gluttonie and drunkennesse, as causes and common companions of whoredome and of all pollution. Examples in Scripture, and the experience of all ages cleere this truth, fulnesse of bread and idlenesse did breede those vncleane sinnes of Sodom, and *Lot* standing fast on his watch-towre of sobrietie, could neuer be lured to any kinde

A a. iij.

^a Mat. 14. 6. Meretriciz lasciuiz turpis nota nubilis saltatio.
^b Tulli.
^c Mar. 6. 23.
^d Iudg. 21. 27.
^e Exod. 32.
^f Iob. 21. 11.
^g Ezech. 16. 49.
^h Gen. 19. 33.
ⁱ Iud. 7. 11.

The seauenth Commandement.

of vncleannesse. The Scriptures tye these finnes together as in one string. *Prou. 23. 20. 1. Cor. 6. 5. & 11. Gal. 5. 21. 1. Pet. 4. 3.*

Lastly, where the holy Ghost telleth vs, that it is not good to touch a woman. *1. Cor. 7. 1.* albeit hee forbids not holy mariage, yet hee noteth also that this sence may easily be allured, by touching of strange women to infect and poison the heart with vncleane lusts. And thus farre of the adultrie of the senses, or bridling the senses.

Quest. 128. What can you say of the third kinde of adultrie, or of the adultrous tongue?

Ans. The tongue is a notable instrument whereby the Diuell fires and filth body and soule with the fire and rage of crueltye (as we heard in the sixt Law) and with vncleane lusts. The word and common experience teach vs that euill words corrupt good manners, and that a *filthie speaker is a filthy liner*, or hath neuer truly repented of his vncleane life: for a filthy tongue is an infallible argument of an vncleane heart. *1. Cor. 13.* Therefore bee we commaunded to abstaine from all rotten and vsalted communication. *Eph. 4. 29. and 5. 2. 3.* It is also noted for one of the markes of an harlot, an impudent face and a filthie tongue. *Prou. 7. 13. 18.* and in the yong widowes which Saint *Paul* condemneth as busie bodies, and chargeth to goe to their second mariage to preserue chastitie, for saith hee, *They speake things which are not comely. 1. Tim. 5. 13.*

Mark. 9.

Quest. 129. Now proceede to speake of actuall adultrie: but first let vs heare, if yee haue any more speciall causes and prouocations to this sinne.

Ans. Thus far then shall suffice of the adultrie of the heart, of the senses, and of the tongue, which continually giue occasion and prouocation to the outward, grosse and actuall sinne of Adultrie.

Now here wee may not forget idlenesse and the contagious societie and conuersation of the wicked, first, for idleness the mother of many finnes: the Lord saith, *hee that follows the idle is desitue of understanding. Prou. 12. 11.* It is numbred and

Of Idlenesse.

95

and noted as one of the speciall finnes of idlenesse, *Abundance of idlenesse. Ezech. 16. 49.* And the bible noteth it in the young foolish widowes. *1. Tim. 5. 12. 13.* *They were idle, praters and busie bodies.*

Next vnto this we must carefully auoide the societie and familiaritie of vncleane persons, for as hee that toucheth pitch can not be cleane, so hee that conuerseth with vncleane persons, or haunteth vncleane places can not be cleane. The charge and counsell of God against this, wee may see. *Eph. 5. 7.* hauing condemned Adultrie and Whoredome as most vncleane finnes, hee addeth, *Be not therefore companions with them.* And againe, ver. *11. Have no fellowship with the unfruitful works of darknes, but euen reprove them rather.* This *David* teacheth vs. *Psal. 1.* Hee that consults with the wicked, shall fall into their wayes and practises, and hee that stands in their waies long, shall bee come resolute and dissolute in all euill: wherefore let vs euer desire to consort our selues with the holy and religious, and to be companions of them which feare the Lord, loue the children of God, delight in the saints, and honour them in our hearts. *Psal. 119. 1. Ioh. 2. Psal. 16.*

Now to speake of the first grosse sinne condemned by name in this Law, that is, of actuall Adultrie: First, I say the word vsed in the originall doth signifie the defiling of such persons as be in the married state, for which cause the Pharises restrained this Law to such onely: but wee haue heard Christ teach the contrarie, that not onely this grosse actuall Adultrie is here condemned, but all causes and like companions of it.

First, actuall Adultrie is the breach of Gods holy institution. *Gen. 2. 14.* and of the couenant of God. *Prou. 2. 17. Mal.*

2. 14. Secondly, a sinne that God threatneth often and pla-
gueth often in this life. Thirdly, there is no one sinne that God so threatneth so strangely and with such solemnitie to discover in the Church of the Iewes, for the which the partie suspected was put to a most solemnne purgation and try-
all openly before the Priest & congregation. *Num. 5. 12. 22.*

Fourthly,

Fourthly, **Whoredome** or adulteresse but carry with in them a specialling and snake sent from God into their bosome, and this setteth them where euer they goe: or else their state is farre worse, a deadnesse of heart hath possesst them: for as the prophet *Hosheah* speaketh Chap. 4. 14. *Whoredome and wine have away the heart*, so that of men they become very beasts. Fifthly, **God punisheth this sinne first in**

Leu. 20. 10.
1. Cor. 6. 9.
Gal. 5. 22.

this life with a temporall death by the hand of the magistrate. *Deut. 22. 22.* after this life they are tormented of diuils in hell. *Reue. 21. 8.* The like temporall punishment was for parties betrothed if they were found in sinne. *Deut. 22. 32.* Sixtly, the very Heathen did abhor this sinne: and appointed many kindes of punishments for it, and some death: as wee see the king of Babel burnt with fire *Achab* and *Zedekiah*, two false Prophets, for the sinne of Adulterie *Jerem. 29. 23.*

Quest. 130. Proceed to single whordome and the other speciall actuell sinnes here condemned.

God teacheth vs, that where whordome is, that place is full of wickednesse

Ans. Now that single whoredome is also here condemned is very manifest, for the Lord often condemneth it also in the old and new Testament, his words are these. *Leu. 19. 29.* *Thou shalt not make thy daughter common, to cause her to bee an harlot, least the land also fall to whoredome, and the land be full of wickednesse.* And againe. *Leu. 21. 9.* *If a Priests daughter fall to play the whore, shee polluteth her father, therefore, shall she be burnt with fire.* Again, this is repeated. *Deut. 23. 17.* *There shall bee no whore of the daughters of Israell, neither shall there bee a whore keeper of the sonnes of Israell.* So in the new Testament these two sinnes of adultery and whoredome be most commonly knit together as most common and dangerous. *1. Cor. 6. 9. Gal. 5. 23.*

Gal. 5. 23.
Col. 3. 8.

Secondly, incest is here condemned: this sinne yet exceeds the two former: this sinne is committed when such as bee knit together and bee neere for kindred or affinitie defile themselves contrary to the Law of God condemning this pollution. *Leu. 18. 6.* *None shall come neere any of the*

kinred of his flesh, and vncover her shame, I am the Lord. Against this sinne a solemne curse was denounced. *Deut. 27. 20. 22. 23.* and the punishment inflicted vpon such sinners was death. *Leu. 20. 11.* And how greatly the Lord abhors this sinne may appeare by his curse so long continued on that incestuous seed of *Lor*, the Moabites and Ammonites. *Gen. 19. 37. 38.*

It may bee here demaunded if incest be to bee punished by death, wherefore was the incestuous man in Corinth chastened onely by an Ecclesiastical censure. The answer is this: the Lord proceeds against this sinne at that time no further then excommunication onely, because the Church as yet wanted christian Magistrates.

Thirdly, wicked mariages with Idolaters, with the prophane and godlesse bee here condemned: first, all couenancing and compacting in any league of familiaritie is condemned. *Exod. 23. 32.* and *34. 15.* Secondly, Mariage is specially forbidden in these words, *Thou shalt make no mariages with them. Deut. 7. 5.* The reason is this, ver. 4. *for they will cause thy Sonnes to turne away from mee to serue other Gods.* And this wee finde true by many examples purposely to this end recorded in scripture: as first in *Salomon*, who for all his wisdom by such vncleane mariages was caried away as blind-fold to all idolatries. *1. King. 11. 4.* *Achab* also being cull by such a mariage with *Iesabell* was made ten times worse. *1. King. 16. 31.* And good *Iehosaphat* is taxed in these words, *Iehosaphat* had riches, and honour in abundance, but hee was ioyned in affinitie with *Achab*. *2. Chron. 18. 1. 2.* *Esaie* by this sinne did greue his holy Parents: of whose Idolatrous wiues it is said: *That they were a greefe of minde to Isaac and Rebecca:* so that *Rebecca*, complaining against them saith: *I am weary of my life for the daughters of Heith: If Iacob take a wife of the daughters of Heith, like these of the daughters of the land what annileth it me to liue?* Again, this was the sinne of the Israelites practising *Balaams* counsell to *Balaack* to their owne destruction. *Num. 25. 1. 2. 3. 4.* This is the

Gen. 26. 35.

Gen. 27. 46.

B b.

the sinne for the which *Ezra* and the godly with him, so fasted, mourned and wept. *Ezra* 10. 10. This sinne is specially named to bee the cause of the first destruction of the world by the flood in *Noahs* time, *Gen.* 6. 1. 2. 3. verses. But wee finde the Iewes often to match with the Gentiles, and their mariages allowed of God: as *Boaz* to *Ruth*, Chap. 3. *Ans.* When the Lord gaue his Law against such mariages: hee added this speciall exception, that if they did renounce superstition and did embrace his holy worship they might mary, and so did *Ruth* Chap. 1. 16.

Deu. 21. 10. 14.
Psal. 45.

Rape & forcing
condēned.
Enticing of
Virgins con-
demned.

Deut. 22. 28.
Exod. 22. 16.

Fourthly, againe the Lord here condemneth all stealing away of the sonnes and daughters of men for mariages: and this is done two manner of waies: first, violently against the consent both of parties and parents: secondly, with the consent of the children but not of parents. These and the like godlesse practises haue crept into the Church from Paganisme and Papisme: for the Popish canonists abusing the Lawes which were made against the enticing and defiling of Virgins with consent haue made stollen mariages lawfull. The very words of their cheefe Master, be these. The consent of Parents for mariages is not of any necessitie, but serues to comlineffe and honestie. But wee know the holy Lawes of the Almighty require this consent in mariage, for the Lord giues the father this authoritie. *Exod.* 22. 16. 17. for that children to parents are the most speciall and deere part of that substance which the Lord hath lent them for their comfort on the earth; which thing the Diuell knew right well. *Job.* Chap. 1 and 2. Againe, if children bee bound to honour parents in all things, most of all in this solemne contract, which doth so much concerne their state during life. Thirdly, this the Lord also teacheth by holy examples, which for this are commended as presidents for all ages, as of *Isaack* and *Rebecca*. *Gen.* 24. 4. 50. and the contrarie is no lesse condemned in Prophane *Esau*s mariages for the example of all posterities. *Gen.* 28. 8 and 27. 46.

Fifthly, Polyganie is here condemned: reasons against this

this euill are these following: First, the Lords will is that his children in holy mariage conforme themselves to the first president which he gaue in paradise. But then and there the Lord ioined one man & one womā together in mariage, therefore this forme is to bee followed in the Church for euer. Secondly, the Lord hath giuen a manifest Law against this sinne of hauing two wiues. *Leu.* 18. 18. where in the originall the words are thus read. *Thou shalt not take vnto thee in mariage one woman to another.* Thirdly, *Malachie* and *Christ* charge vs to looke on the first institution of mariage and follow it. *Mat.* 19. 8. The Prophets words are, chap. 2. 15. *And did hee not make one? yet had he abundance of spirit: and wherefore one? because hee sought a godly seed. Therefore keepe your selues in your spirit, and let none trespass against the wife of his youth.* Fourthly, the Apostles words are without all exception. *1. Cor.* 7. 2. 3. *Neuerthelesse to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.*

Sixtly, Diuorcements whether Iewish or Christian tolerate against the manifest word of God are here condemned. The new Testament teacheth vs no cause of diuorcement, but Adultrie, *Mat.* 5. 12. and the wilfull departure of the vnbeleeuing idolater. *1. Cor.* 7. 15.

Seauently, and lastly, all Popish Stewes, the sinnes of Sodome, not to be named among Gods people. *Eph.* 5. 3. and *Rom.* 1. all pollutions of the mariage bed, contrary to the expresse charge of God. *Dent.* 23. 17. *Leu.* 15. 2. 16. preached by *Ezech.* Chap. 18. by nocturnall or monthly fluxes: for the which the Lord requireth a separation of man and wife for the time, are here condemned, for the Lords will is, that euery one know and learne how to passe his vessell in holinesse and honour. *1. Thes.* 14. 4.

Quest. 131. Now proceede to the affirmatiue part, that we may see in like manner, what speciall vertues God commendeth and requireth in this Law?

Ans. Summarily wee be commanded here as to endeuer
B b. ij. and

The seventh Commandement.

and labour to keepe our owne soules and bodies in holines and honour, so also to preserve, what lyeth in vs, the chastitie of our neighbour. And the deformitie and darknesse of the sinnes beefore condemned, may helpe vs to see the beautie and brightnesse of the contrarie vertues here commended, which are specially these following.

First, here wee be commanded to keepe the heart watchfully, well exercised in holy thoughts and godly meditations. Here let no man say with the blinde heathen, *that thought is free for every man*: But contrarily remember what the Lord warneth often, as *Pro. 4. 23. Keepe thine heart with all diligence, for from it proceede the actions of life.* And againe, *2. Cor. 7. 1. Seeing wee haue such promises let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow up into full holinesse in the feare of God.* And this hee teacheth by his Prophet, *Mal. 2. 15. when he saith, Keepe your selues in your spirit.* that is, keepe vnder and crucifie your affections and lusts, euen the secret motions and desires of your hearts.

Secondly, the Lord requires the sanctification of the whole man. *1. The. 5. 23. The soule, spirit and body*, for that all these parts are redeemed by Christ, therefore they must all bee kept holy and cleane.

Thirdly, many not watching ouer their harts haue beene smitten with the spirit of ielousie, and so of madnesse, and so of crueltie, and murder, as wee see in *Ammon* and such like examples. *2. Sam. 13.*

Secondly, the chastitie of all the senses, is here commanded: and here a speciall watch ouer the eye and eare is required: first, for the eye. An adulterous eye (as wee heard) fills the heart with vncleannesse, and so inflames the whole man: here then *Iobs* watch must bee remembered. *Chap. 31. 1. I made a couenant with mine eyes why then should I thinke on a maide?* And *Iosephs* chaste eyes and eares: for hee could not endure to heare and see the vnchaste behauiour and words of his mistresse. *Gen. 39.*

Thirdly, the Lord here commaunds vs to keepe a continuall

Of inward Chastitie. 98

tinuall watch ouer our lips, and tongue: The Chastitie of this member is noted with these marks.

First, the chaste tongue speakes nothing but that which is poudred with salt, and that which is good to the vse of edifying, and may minister grace to the hearers. *Eph. 4. 30.*

Secondly, to speake with shamefastnesse and sobrietie of those things which sinne hath couered with the garment of dishonestie and vncleannesse, as *Gen. 4. 1. Psal. 51.* in the title of the Psalm. This is the Apostolicall charge. *Eph. 5. 3. 4. Let no vncleannesse, or filthinesse bee once named among you, as it becommeth Saints.*

Thirdly, Sobrietie and Temperancie in all speech. *James. 1. 19. Mat. 12. 19.* Contrary to this are the notes of the harlot: first, much babling. *Prov. 7. 11.* secondly, Shee is loude.

Fourthly, the Lord here commands the chaste and sober carriage of the whole man: and of all the members of the bodie: for like as the vnchaste behauiour of any part of the bodie argues a filthy and vncleane person: so the sober, graue, and holy vse of all the outward parts commends and declares the chastitie of the heart howsoeuer vncleannesse often and hypocrisie may bee couered vnder the vision of sobrietie. *1. Pet. 3. 2. 3. 4. 5. 6. Ob.* But some say albeit they bee not cleane tongued, and singred yet they bee cleane harted. *Ans. Si trabs sit in oculo serues est in corde;* that is, the sight is not good, if there bee a beame in the eye, and the heart is false when the outward part is corrupted.

Quest. 132. And what bee the wals and bars of a pure and chaste life?

Ans. These fiue specially: mariage, temperancie, prayer, societie, the works and labour of our calling.

The first is Mariage, which the Lord by his owne holy spirit commends as honourable. *Heb. 13. 4.* and commands all true worshippers (which haue not the gift of continencie) *Mat. 19.* in this Law as the most speciall preseruatiue of a chaste life. *1. Cor. 7.* In all ages God hath blessed this state as his owne speciall ordinance

The seventh Commandement.

ordinance for the propagation of a holy seed, as the Prophet speaketh, *Mal. 2. 14.* commended in all the old & new Testament in the examples of all the Patriarches, Kings, Priests and Prophets: in men of all degrees and conditions of life.

Obiect. First, but some teach that mariage doth rather pollute and defile a man then keepe him chaste. *Ans.* It is the voice of Antichrist, who is contrary to Christ, as in all his proceedings so in this: Contrarie wee bee to remember what the spirit of Christ hath prophesied of our times, saying. *1. Tim. 4. 1.* that false teachers should come and disgrace holy mariage, and reiect it as an vncleane thing, but wee are to hold such doctrine to proceed from the Diuill.

Obiect. Secondly, but single life is preferred before mariage by the Apostle. *1. Cor. 7.* *Ans.* Not for any holinesse or puritie in this kinde of life, but for an outward and worldly respect: for the Apostle so speaketh, commending the single life. *1. Cor. 7. ver 26.* *for the present necessitie*, because of the manifold afflictions of those times, and the paucitie of true christian beleeuers, least they should marrie with vnbeleeuers which was a thing most dangerous and contrarie to the expresse charge of God vnto all his people.

Obiect. Thirdly, it is further objected in our wretched times, that marriage breeds beggerie and hurts the good state of the common wealth. *Ans.* Neither pouertie nor riches can commend or discommend any holy ordinance of God, let the lawes and rules of God, and godlinesse be kept, that every man labour in a lawfull calling, that all idlenesse and disordered life be banished, and expelled from among Gods people. And the poore man married shal be blessed in the Church of God as well as the rich, and as for the most part as daily experience teacheth vs, more comforted and blessed in his wife and children. Of this point Master *Hooper* speaks on this manner. *They be worthely condemned, that for pouertie, foolish voves, or for easinesse of life refuse matrimonie, and tarrie in the present danger of fornication, & of the concupiscence of the flesh,*

This scripture hath beene much abused by Tatianus, Montanus, Tertullian, Origen, and after them by Hierom and Nazianzen.

*The Martyr.

Of the helpes of Chastitie. 99

flesh, &c. Lastly, the old Pagan Romaines commended marriage in the poorest.

Secondly, the second barre, and preseruatiue of a chaste life, in temperancie and sobrietie in meates and apparell: how profitable this vertue is at all times, and how needfull, also the religious fast and abstinence is, for the humbling of our soules and bodies, as often as wee bee called and occasioned hereunto, all wise men know and haue euer testified with God and his word in all ages. And contrarily how fulnesse of meates and excelsse in apparell doe so carry men headlong into all loosenesse, that they cannot bee contained by any good meanes within the bounds and lystes of a chaste life.

Thirdly, the third barre and preseruatiue of chastitie is prayer: This is such a holy worke of the spirit of sanctification in vs, as can neuer proceede from vs vnto God, nor returne vnto vs with comfort, but when the heart is purified by faith, and our whole bodie and soule, and spirit bee kept as chaste vessels of holinesse and honour to serue the liuing God. So that prayer preserues chastitie, and chastitie fits and helps vs vnto prayer.

Fourthly, the fourth barre of a chaste life is the societie and companie of the faithfull. This the Apostle sheweth saying: *flee lusts of youth, & follow after righteousness faith, & loue. 2. Tim. 2. 22.* and peace, how this may be done is intimated in these words, *keepe with them which call on the Lord with a pure heart.* And of this Salomon speaketh, *he that walketh with the wise shall be blessed, but a companion of fooles shall bee afflicted.* Of this the Psalmist warneth vs by his owne example, *Psal. 119.* saying, *I am a companion of such as feare the Lord.* And wee bee often charged at no hand to conuerse with the wicked, least *Psal. 1. 1.* we be tainted by them, for he that toucheth pitch can not be vndefiled: and a speciall prohibition is giuen vs to auoid the companie of all vncleane persons. *Ep. 5. 3. 4. 5.* where the Lord assuring vs that such haue no portion of inheritance with Christ in his kingdome, he concludeth *be not therefore compa-*

niung

The seauenth Commandement.

nions with them.

Fifely, the fift barre and preferuatiue of a chaste life is to trauell and labour in a calling allowed of God. How dangerous idlenes is, pestring the Church and common wealth as with many grosse sinnes, to with the sins of whoredomes and adulteries in speciall manner, was before shewed. Contrarily the continuall labour of an honest calling, doth so exercise body and minde and the whole man, that such men, specially hauing tasted of godlinesse, and hauing put on Christ, can not so easily be baited, when occasion is offered: neither doe they take such thought as the Idle man for the flesh, to fulfill the lusts of it. Rom. 13. 14.

Quest. 133. Now proceede to the examination of the Conscience.

Ans. Heere (for the vse of all that hath beene taught concerning this Law) every man must enter into his owne heart for the diligent examination of his owne Conscience. And because Christ hath taught vs that there is an Adultrie of the heart: as wee haue heard: First, inquire whether in any place or time, thou hast giuen thine heart leaue to thinke vpon vncleane and filthie matters and motions, how farre thou hast entertained, and delighted and dwelt on such vnchaste matters, if thy Conscience herein pleade guiltie of any consent, it is the breach of this commandement, and this Law condemnes thee.

Secondly, Inquire whether seeing any woman young or old, thou hast burnt inwardly in lust towards her: and in this lust hast consented and practised to obtaine thy filthy hart desire: if thy conscience cries guiltie this Law condemnes thee.

Thirdly, inquire whether thou hast vsed any lures to fill thine eyes with adultery, as naked pictures, an vnchaste countenance, becks, signes, as painting, laying out of haire, stage plaies, amorous dauncings, strange and whorish attire, drinkings, feasting, and such like: if thy conscience cry guiltie, this law condemnes thee.

Fourthly

The examination of the Conscience. 100

Fourthly, inquire whether selfe-loue hath so bewitched thee, that thou hast thought thy selfe eyther for beautie or other gifts of body or minde to bee the very minion of the world, able to allure any to commit filthinesse with thee: if thy conscience cry guiltie this Law condemnes thee.

Fifely, inquire whether thou hast beene infected with the lures of vanitie to fill thine eares with adultrie: whether thou hast taken any delight in reporting and remembring thine owne or other mens vncleane practises, filthie, vnseuerie, wanton and whorish speeches, amorous lookes & songs: if thy conscience plead guiltie, this Law condemnes thee.

Sixtly, inquire whether thou hast fedde thine owne senses and parts of thy body with any other inticements vnto vncleannesse, as the braine by curious and costly confecti- ons of strange perfumes to allure thy selfe and others to vncleannes: if thy conscience plead guilty, this Law condemnes thee.

Seauently, inquire whether thou hast liued in a lawfull calling honestly, or followed idlenesse, or willingly con- sorted with such, by whom thou mightest bee enticed and drawn away to commit filthinesse: if thy conscience plead guilty this Law condemnes thee.

Eightly, inquire whether thou hast euer committed any of the grosse sinnes of actuall Adultrie, or of whoredome, or of incest, or of those most vnnaturall sinnes of Sodome: if thy conscience plead guiltie this Law condemnes thee.

Ninthly, inquire whether thou hast married for carnall respects, for riches, beautie and to satisfie thy carnall lusts, with idolatry, Atheist, and such like, and not in the Lord: whether without consent of parents and parties: if thy consci- ence plead guiltie this Law condemnes thee.

Tenthly, inquire whether in the married state thou hast beene carefull to keepe the mariage bed vndefiled, carefully auoiding all bitternesse and occasion of iarres: as also all whorish and immoderate lustes: if thy conscience pleade guiltie

C c

guiltie this Law condemnes thee.

Eleauenthly, inquire further whether thou hast giuen thy selfe any heathenish libertie, or counsell'd others to fall into the sins of polyganie, diuorcements: or practised, or occasioned, or wincked at any pollution or vncleanness, which thou mightest by authoritie, thy place, word or countenance haue restrained: if thy conscience plead guiltie this law condemnes thee.

Twelfthly, Inquire with what care and conscience thou hast vsed the good helps, remedies and meanes which God hath giuen thee to preserue thy soule and bodie in holinesse and honour: whether thou hast reiect'd mariage either as vncleane or as an vnquiet state of life: whether thou hast carried thy selfe in a sober course of life, and vsed holy abstinence for the humbling of thy soule and body as thou hast beene occasioned: whether thou hast delighted in the communion of Gods Saints and children: and continued laboring in a lawfull calling: if thy conscience plead guiltie this Law condemnes thee.

The eight Law.

Thou shalt not Steale.

Question. 134.

Proceed and let me heare something of the scope, and sense, and summe of this Law,

Answer.

The drift of this Law is the preseruation of our neighbours goods: The Lord keeps a speciall order and method in this second Table as in the first. In the first Law hauing ordered and set euery man in his place and degree: hee commaundeth in the next that euery man so ordered endeuour to preserue the life of his neighbour. In the third Law hee commaunds the preseruation of his cha-

stite,

stite, because it is most deare vnto him next his life. In this fourth Law of the second Table: because life can not bee vpholden without goods and the necessarie meanes of this life, therefore in this law hee commandeth the preseruation of his goods: teaching vs that wee can not possibly loue his life, if we doe not what we may endeuor to keepe him from all iniuries in his goods.

To *Steale*, doth signifie properly to get or take away secretly any part of any mans goods: but here by a figure it signifieth all manner of iniuries, done to men in their goods. *Gen. 31. 20. Synecdoche.*

Quest. 135. Let mee heare what the secret theft of the heart is, or the sinne of couetousnesse.

Ans. Couetousnesse is a secret corruption of the heart, disquieting the heart in the greedy desire of getting and increasing the riches and blessings of this life, with an affiance and trust in them when they are possesst and gotten, whereof there are foure signes: First, an eger and sharp desire of getting: Secondly, an pinching and niggardly keeping, as in *Nabal. 1. Sam. 25.* Thirdly, neglect of holy duties, for the minde is so taken vp with earthly things. *Psal. 110.* Fourthly, trusting in them as if our life were vpholden by them, *Luke. 12. 15.* The holy Ghost fore-warneth much and often against this sinne.

First, it is an euill signe of an vncleane and irreligious hart. *Mar. 7. 21. 22.*

Secondly, it is an enimie to the word for it makes the hart utterly vnfit to entertaine and retaine the holy word of God. *Luke. 8. 14.* Therefore the Prophet cryeth, *Pf. 119. 36. Lord incline mine hart to thy testimonies and not to couetousnes.*

Thirdly, It is an enimie to our externall peace, for this cause the Prophet speaketh. *Haback. 2. 6. 7. how long hee that lodeth himselfe with thicke clay shall they not rise vp suddenly, that shall bite thee, and awake that shall stirre thee, and thou shalt be their pray?*

Fourthly, it is the cause often of our want of our inward peace of conscience, *Esay. 57. 17. For his wicked couetousnes*

C. ij.

The eight Commandement.

I am angry with him, and haue smitten him: I hidde me and was angry, yet he went away, and turned after the way of his owne hart.

1. Cor. 6. 13.

Fifthly, it breakes the whole man with cares. *Mat. 6.* and many sorrowes: and causeth a man to fall away from all profession of the faith of Christ. *1. Tim. 6.* and causeth many foolish and noysome lusts to breed in men which drowne them in perdition and destruction. *ver. 9.*

Sixtly, this sinne makes a man a very Idolater, for the couetous man makes his money his God: he loues it most, and hath his greatest rest, peace, and affiance in it. *Eph. 5. 5. 1. Tim. 6. 17.*

Seauenthy, the Apostle forgets not to warne the Churches carefully against this sinne. The Church of Rome: Chap. 1. 29. The Church of Corinth. 1. Epistle .6. 9. 10. The Church of Galatia. Chap. 5. 19. 20. 21. The Church of Ephesus. Chap. 5. 5. The Church of Philippi. 3. 10. The Church of Colossus. Chap. 3. 5. The Church of Thessolonica. 1. *Thef. 2. 5.* All Churches. *1. Tim. 6. 7. 8. and 17.*

Eghtly, this sin appears in most men by sundrie marks & fruits: by their not profiting in the word & godlines, & by their so many distractions, cares, and sorrowes in this life.

Quest. 136. Let me heare of the first kinde of outward theft, in taking away thy neighbours goods by secret practises, first in contracts?

1. The 4. 6.

Ans. All secret practises in contracts are here condemned for theft: no man shall defraud his brother in any matter, for the Lord is the auenger of all such things.

First, all fraude in selling to sell the badde for good: as they did in *Amos* time the refuse of the wheate, for the price of good corne. *Amos. 8. 4.* Let not the greedynesse of thine affection, but the goodnesse of the thing thou sellest be respected that thy gaine may bee reasonable: and that thou maist sell good for good, meane for meane, and refuse for refuse.

Secondly, in buying to vse any deceitfull words to discom-

mend

Of Contracts.

102

mend any thing against knowledge and conscience. *Prou. 20. 14.* It is naught, it is naught saith the bruer, but when hee is gone apart he boasteth: and to buy of him onely, when he is constrained to sell. *Nehe. 5.* and then not to pay him iust payment as the commoditie is worth, as neere as thou canst giue him a peny-worth for his peny, and a peny for a peny-worth.

Thirdly, all deceit in false waight, measures, colours, shadows & lights, are here condemned, for very theft. *Mat. 7. 12.* *Deut. 25. 13. Leu. 19. 35. 36.* Whatsoeuer yee would that men should doe vnto you, so doe yee vnto them: for this is the Law and the Prophets. I doe not loue my brother when I take from him more then I sell him, that is, more then my wares bee worth: for in buying and selling men come, as it were, to the spoile of a Citie, where euery man catcheth and snatcheth and carrieth away all that he can come by.

Fourthly, all secret practises of Ingrossers and Monopolists: they store vp in their owne houses all commodities and goods which they can finde of one kinde, that they may sell the same to their brethren at what rate and price they please. There were such in *Nehemias* time. Chap. 5. but that good Prince caused them to repent and to deale more mercifully with their brethren.

Fifthly, all fraude and vnmmercifullnesse in letting house, lands, beast, &c. as by racking of rents, ouerprizing euery thing, for to raise and increase the hire without all compassion of the poore. This sinne the Lord saith is this, *to beate in peeces, and to grinde the faces of the poore. Es. 3. 15. 16. Amos. 8. 6. Michah. 3. 3. and 5. 8. Num. 5. 6. 7. Indg. 17. 2.* A generall rule for all Contracts is this, that wee so deale herein with our brethren, as that wee bee scene to haue faith towards God and loue towards men.

Sixtly, Theft also is secretly committed in the contracts of giuing: The giuer giues his gift with purpose that it shall be euer his to whom it is giuen, herein men sinne against this Law. First, when they giue wastfully and prodigally any

C. 11.

part

part of their patrimonie or substance, without respect in what measure, to whom, and when they giue. *Psal. 112. 5. A good man is mercifull in giuing & lending, but he will measure his affaires with iudgement.* Secondly, whē men for sundry respects giue that which is not their owne. They will vse the purses, and goods, of other men to keepe countenance and credit and that they may seeme bountifull: such must learne of the Apostle. *Eph. 4. 28. that if they will be liberall, they must labour and worke with their hands the thing that is good, that so they may giue vnto the needie.*

The seauenth and last kinde of secret theft in Contracts here condemned, is in lending taking for vsury, and giuing for interest.

First, for taking for vsurie, or for the vse and for the lone of any thing lent: if there bee not a damnable secret Theft committed against this Law in the Contract of lending, called vsurie, then in vaine hath God giuen his Law against it. *Exod. 22. 29. Deut. 23. 19.* In vaine did the Prophets and Expounders of the Law threaten for this kinde of sinne. *Ezech. 18. Chap. Psal. 15.* In vaine doth God require of his children a mercifull lending vnto their knowen, religious & needy brethren. *Deut. 15. Luke. 6. 35. Mat. 5. 42.*

In the blinde papacie there was none in this Land did practise vsurie, but vnbeleuing Iewes; nor to this day in the Popes dominions any dare professe this practise, for if any bee iudicially found in this sinne, he shall neither be partaker of their Sacraments, nor be buried in their burying places, if hee dye without repentance, that is (say they) without restitution.

The Pagans abhord this sinne as the very bane of a common wealth. And least any here doubt what this sinne is, howsoeuer such as liue in it, can neuer be satisfied: yet this is cleare that the Lord describes this sinne on this manner, vsury is a gaine by couenant, open or secret, mentall or verball, committed in lending when the borrower is bound in any manner to repay the principall with some aduantage for

Exod 22. 29.
Ezech 18.
Nehc. 5.

for the vse of the thing which is lent.

Theft in giuing for vsury, or for the lone of money to vsurers is here condemned. The wicked in borrowing are noted: first, they borrow not for want, but to satisfie their lusts: Secondly, They pay not againe. *Psal. 37. 21.* Thirdly, they borrow of Vsurers. If thou borrowest of Vsurers, first, thou art in bondage to a bloody and vnmercifull man. *Pron. 22. 7.* Secondly, thou canst not bee free from contention, and a miserable life. *Ier. 15. 10.* Thirdly, thou must gaine vniustly, to make an vniust payment to the Vsurer. In cases of extremitie first goe to God by prayer, next flee to the communion of Saints: Lastly, sell all to preferue life. *Nehc. 5.*

Quest. 137. Now of secret practises against this Law out of Contracts.

Ans. First, secret theft in Courts of Iustice is when either the iudge doth peruert iustice, or the Aduocate patronize a knowne euill cause for filthie lucre: concerning this the speciall charge of God is written. *Deut. 16. 18. Iudges and Officers shalt thou make thee in all the Cities, which the Lord thy God giueth thee, throughout the tribes, and they shall iudge the people with righteous iudgement, Wrest not thou the Law, nor respect any person, neither take reward, for the reward blindeth the eyes of the wise, and peruerteth the words of the iust, That which is iust and right shalt thou follow, that thou mayest liue and possesse the land, which the Lord thy God giueth thee: delays in Iustice to the impouerishing of our neighbour is here condemned.*

Secondly, here are condemned all kindes of secret thefts in the inordinate and disordered life, which is, not to liue within the bonds of a lawfull calling, to the good of others, against this the Apostle disputeth. 2. *Thes. 3.* and forewarneth vs by many reasons to auoide it: To this head appertaine these branches following.

First, all the secret nests of idle disordered people, that haunt or liue by idle, vaine, vnseemely sports and games, in play-houses, dicing, dauncing, tabling, houses, cock-pits, Beare-

Beare-baying places, dishonoring God greatly in the abuse of his creatures, All these kindes of vnlawfull sports, are but very nests of theeves, which liue against God and his Lawes to themselves, stealing the bread and goods of other men secretly, more plainly these reasons serue to condemne all theeves of this kinde. First, they liue contrary to the first generall decree of God. *Gen. 3. 19. In the sweat of thy face shalt thou eat thy bread.* Secondly, they worke not that which is good, as the Apostle chargeth. *Eph. 4. 28.* Thirdly, they liue to and for themselves, as Epicures, for pleasure. Fourthly, they deuour the bread of other men. Fifthly, they haue no word, nor example of God to allow this vaine kind of life, but all the booke of God condemnes it, and the practise of all ages and Churches.

Thirdly, to liue by magicall arts, as all Sorcerers, & Magicians doe, is a very impious kinde of theft: of this kinde an example is given vs. *Act. 16. ver. 16.* When Paul and his companie went to prayer, a certaine maid hauing a spirit of diuination met them, which gave her Masters much advantage with diuining.

Fourthly, Idlenesse belongs to this kinde of inordinate life: a very secret and dangerous kinde of theft, and the mother of many fowle finnes. This sinne is against Gods generall decree of labour. *Gen. 3. 19.* one of the finnes of Sodom. *Ezech. 16. 4. 6.* breedes many finnes. 2. *The. 3.*

Fifthly, the profession of beggry is an other kinde of theft and may well be referred to the inordinate life, against this the Lord made his Law.

Sixthly, and lastly, the remoouing, of land-markes, is an other secret kinde of theft, which the Lord condemnes in the Law and in the prophets the best expounders of the Law. *Deut. 27. 17. Cursed be he that remoueth his neighbours marks, and all people shall say, Amen.* This Salomon expoundeth in these words. *Pro. 22. 28. Thou shalt not remoue the ancient bounds of pastures or fields which thy Fathers have made.* Then they be accused and condemned as ground theeves which depopulate whole Townes and Hamlets, and so ioyne house to house, and field to field till there bee no place for the poore auncient inhabitants to dwell neere them. *Esay. 5. 8.*

Pro. 6. 6.
1. Timoth. 5.

depopulate whole Townes and Hamlets, and so ioyne house to house, and field to field till there bee no place for the poore auncient inhabitants to dwell neere them. *Esay. 5. 8.*
Quest. 138. Now come to the more open kindes of theft, here condemned.

Ans. First, Sacriledge is a most wicked kinde of theft *Pro. 20. 25.* here condemned, and this is to rob God of those holy things *Mal. 3. 8.* which concerne him and his diuine worship. *Rom. 2. 22.*

Secondly, all oppression, extortion, robberie, and open practise of any theft by sea and land. 1. *Cor. 6. 9.* Know ye not that the vnrighteous shall not inherite the kingdome of heauen: as Theeues, Couetous, Drunkards, Raylers, Extortioners. *Luke. 3. 14.* The Baptist chargeth the Souldiers conuerted vnto Christ, That they doe violence to no man. 1. *The. 4. 3.* This is the will of God euen your sanctification, ver. 6. That no man oppresse or defraud his brother in any manner.

Thirdly, prodigalitie or the wastfull mispending of Gods blessings is here condemned, many other finnes are linked to this: Pride, Whoredome, Gluttonie, Drunkenesse, Idlenesse: These and the like doe both breede and follow this kinde of Theft. One of these theeves consumes so much as would well serue for the benefit and good of many of Gods people. And many vnleane birds attend this kind of Epicures, daily to suck and feede on them, as the crows doe on carlons till all be deuoured. *Pro. 21. 5. 17.* and *12. 26.* *Ioh. 6. 12.*

Quest. 139. In the next place number those thefts that are committed in not restoring our neighbours goods when they be in our possession.

Ans. First, the Vsurer is here againe condemned as euery common theefe, not onely for taking from any man his goods vnjustly, but also for deferring restitution. *Pro. 3. 28.* detaining and withholding his goods at any time from his vse and possession. The like is there condition and sinne, which restore not the ^apledge in due time, things ^bfound, things ^cborrowed: for in all these wee must bee mindefull ^dand

^aEzech. 18. 7.
^bDeut. 24. 6.
^cExod. 23. 4.
^dDeu. 22. 3.
^ePsal. 37.

D d,

and

and tenderly affected towards our brethren, yea, our very enemies that wee keepe not from them any the least parcell of their substance, which is necessarie and commodious for them, howsoever it is come into our possession. This is taught vs in that Law made concerning the restoring the enemies Oxe if we finde him going astray. *Exod. 23. 4. If thou meet thine enemies Oxe or Asse going astray, thou shalt bring him to him againe.*

Secondly, the retaining of the hirelings wages when it is due is a very theft condemned in this place, against this theft Saint James complaineth in these words. *Chap. 5. 4. Behold the hire of the Labourers, which haue reaped your fields (which is of you kept back by fraude) cryeth, and the cryes of you which haue reaped are entred into the eares of the Lord of Hosts.*

Quest. 140. Proceede to the affirmatiue part, and let me heare what the Lord commaundeth vs in this Law.

It is content
presentibus.

Ans. First, the Lord God here requireth of vs that we be contented in heart with our present state and condition: first (I say) contentation is here commanded. *Heb. 13. 5. be content with things present.*

We shall neuer rest contented in our harts, nor performe any branch of obedience here commaunded, vntill first wee rest quietly in our hearts by faith on Gods prouidence, being assured that because God hath bound and charged himselfe for vs by his promises, in things necessarie as well for our bodies as for our soules, therefore hee will neuer faile vs nor forsake vs: This faith will consume many cares and feares which greatly disquiet and consume vnbeleeuers in this life.

Secondly, to walke in the obedience of this Law, we must labour to finde our hearts and mindes contented with that which wee haue in present possession, resting in it as in a rich portion with thankfulness: euer bearing our port and countenance in all our doings accordingly, without any exceeding whatsoeuer, for if once our affections shall overflow the banks of our owne condition, so that in minde we burne with

with the desire of a better state, for our doings, then we can neuer be perswaded that they must so neerely bee looked at but that they may borrow a little of conscience and equitie to make prouision according to the harts desire.

Rules here to bee remembred, are these.

First, we want often outward things, because wee esteeme no more of inward graces.

Secondly, this is a pollicie of Sathan, to lay before vs the great benefites which wee want to cause vs to murmure for them, & to disgrace the present benefites which we haue, least wee should be thankfull.

Thirdly, the Lord oftentimes giueth his children no open riches, but his promise made vnto them, which they must wholly depend vpon, vntill the Lord seeing them ready for the thing in the Testament beequethed vnto them, shall in wisdom giue them their legacies.

Fourthly, If we can not rest in the fauour of God though we want outward things, it is certaine that wee neuer truly esteeme the fauour of God: and those neuer felt truly the forgiuenesse of sinnes, which hauing it can not bee content to forgoe other things, wee must then learne to rest in the fauour of God whatsoeuer it bringeth with it.

Secondly, the Lord here requireth of vs that with all simplicitie and truth, and iustice, wee giue euery man his owne right, endeuoring the preservation of the goods of our brethren, as of our owne. To this ende euery man must first, speake the truth with all simplicitie as it is in his heart, for his neighbours good. *Psal. 15. 2.* Secondly, in all contracts respect iustice, that equitie be obserued, *that wee doe to other men, as we would haue others to doe vnto us:* thirdly, that we obserue faithfully all lawfull couenants and promises, albeit to our owne losse and hinderance. *Psal. 15. 4. Prou. 25. 14.*

Thirdly, mercifulnesse to our brethren is here commanded: This hath many branches: First, in relieuing the poore and

The eight Commandement.

and tenderly affected towards our brethren, yea, our very enemies that wee keepe not from them any the least parcell of their substance, which is necessarie and commodious for them, howsoever it is come into our possession. This is taught vs in that Law made concerning the restoring the enemies Oxe if we finde him going astray. *Exod. 23. 4. If thou meet thine enemies Oxe or Assie going astray, thou shalt bring him to him againe.*

Secondly, the retaining of the hirelings wages when it is due is a very theft condemned in this place, against this theft Saint James complaineth in these words. *Chap. 5. 4. Behold the hire of the Labourers, which haue reaped your fields (which is of you kept back by fraude) cryeth, and the cries of you which haue reaped are entred into the eares of the Lord of Hosts.*

Quest. 140. Proceede to the affirmatiue part, and let me heare what the Lord commaundeth vs in this Law.

311. contenti
presentibus.

Ans. First, the Lord God here requireth of vs that we be contented in heart with our present state and condition: first (I say) contentation is here commanded. *Heb. 13. 5. be content with things present.*

We shall neuer rest contented in our harts, nor performe any branch of obedience here commaunded, vntill first we rest quietly in our hearts by faith on Gods providence, being assured that because God hath bound and charged himselfe for vs by his promises, in things necessarie as well for our bodies as for our soules, therefore hee will neuer faile vs nor forsake vs: This faith will consume many cares and feares which greatly disquiet and consume vnbeleeuers in this life.

Secondly, to walke in the obedience of this Law, we must labour to finde our hearts and mindes contented with that which wee haue in present possession, resting in it as in a rich portion with thankfulness: euer bearing our port and countenance in all our doings accordingly, without any exceeding whatsoever, for if once our affections shall overflow the banks of our owne condition, so that in minde we burne

with

Of Iustice and Equitie.

105

with the desire of a better state, for our doings, then we can neuer be perswaded that they must so neerely bee looked at but that they may borrow a little of conscience and equitie to make prouision according to the harts desire.

Rules here to bee remembred, are these.

First, we want often outward things, because wee esteeme no more of inward graces.

Secondly, this is a pollicie of Sathan, to lay before vs the great benefites which wee want to cause vs to murmure for them, & to disgrace the present benefites which we haue, least wee should be thankfull.

Thirdly, the Lord oftentimes giueth his children no open riches, but his promise made vnto them, which they must wholly depend vpon, vntill the Lord seeing them ready for the thing in the Testament bequeathed vnto them, shall in wisdome giue them their legacies.

Fourthly, If we can not rest in the fauour of God though we want outward things, it is certaine that wee neuer truly esteeme the fauour of God: and those neuer felt truly the forgiuenesse of sinnes, which hauing it can not bee content to forgoe other things, wee must then learne to rest in the fauour of God whatsoever it bringeth with it.

Secondly, the Lord here requireth of vs that with all simplicitie, and truth, and iustice, wee giue euery man his owne right, endeuoring the preservation of the goods of our brethren, as of our owne. To this ende euery man must first, speake the truth with all simplicitie as it is in his heart, for his neighbours good. *Psal. 15. 2.* Secondly, in all contracts respect iustice, that equitie be obserued, *that wee doe to other men, as we would haue others to doe vnto us:* thirdly, that we obserue faithfully all lawfull couenants and promises, albeit to our owne losse and hinderance, *Psal. 15. 4. Prou. 25. 14.*

Thirdly, mercifulnesse to our brethren is here commanded: This hath many branches: First, in releeuing the poore

D d. ij.

and

The eight Commandement.

Phil. 4. 18.
2. Cor. 9. 6.
Luke. 11. 41.
Mat. 6. 2. 3.
Gal. 6. 7. 10.

and needy with our goods: for we are but stewards of them, paying the chiefe Lord an yearely rent for them, the which rent hee hath appointed his poore children to receiue at our hands: First, this mercifullnesse God commandeth and commendeth often in his word. *Psal. 112. 9. Job. 29. 12. Luke. 12. 33.* Secondly, It is a true signe of Gods fauour in the remission of our sinnes: Thirdly, this man gaines many blessings for many supplications are made for him.

Secondly, in lending freely to the poore distressed neighbour, according to his necessitie, with wisdom and deliberation. *Dent. 15. Luke. 6. 35. Psal. 112. 5.*

Thirdly, in restoring the pledge or pawne of the poore, which hee can not want but to his great hinderance. *Exod. 22. 26. 27. Dent. 24. 10.*

Fourthly, restitution is here commanded of all our neighbours goods which are come to our hands: first, committed to our trust and safe keeping. *Prou. 3. 27. With-hold not the good from the owners thereof, though there be power in thine hand to do it. Say not to thy neighbour goe and come againe, and to morrow will I give it thee, if thou now haue it.* If it bee lost by our negligence it must bee restored, if stollen we are not bound to any compensation. *Exo. 22. 7.* Secondly, that which is found must bee reserved for the true owner, and being knownen it must forthwith bee restored. *Dent. 22. 1.* Thirdly, by what kinde, of stealth or iniury, or vniustice, by word or deed howsoeuer wee possesse the goods of other men, restitution is here commanded. The Lords will is very manifest for this point: for by his Prophets he teacheth that such as detain the goods of other men are vnmeet to worship and serue him, before restitution. *Leu. 6. 1 and 7. Mat. 5. 23. 24.* but most clearly. *Num. 5. 6. 7.* That hee which restoreth not shall dye in his sinnes. *Ezechiel. 18. 33. 15.* A seruant in Masters time, hauing stollen seauen pounds from his master: feare and shame caused him to hide it long, to the torment of his conscience, and danger of his life: but being penitent, restitution brought ioy to Master and man. *Com. 8.*

Next

Offsuites in Law and Courts. 106

Next, this wee bee taught by examples, that euery beleeuer must bee ready to practise, as *Samuel* was, if any such sinne could bee found in him. *1. Sam. 12. 3.* and the good penitent *Zacheus* in Christs time. *Luke. 19.* and the great Vsurers, which many wayes had oppressed their brethren in *Nehemias* time. Chap. 5. for these were taught and by their examples teach vs to practise restitution. Here the Diuell casts many blocks and doubts in our way.

Obiect. 1. First, the shame which may follow restitution, priuate or publike reproch, more or lesse. *Ans.* Honour, and Peace, and Libertie, and Glorie is promised to all true harted conuerts: and the reward of sinne and impenitencie is shame temporall and eternall. *Rom. 6. 20. 21. 22.*

Obiect. 2. Secondly, must the Sonne restore the goods which the father hath gotten by oppression and vsurie. *Ans.* Abac. 2. What the sonne knowes to be euill gootten can not bee well and iustly kept from the right owners, *Ezech. 18. 14. Prou. 28. 8.* Woe vnto him that gathereth euill gotten goods.

Obiect. 3. Thirdly, I know not the speciall persons whose goods I possesse, by mine owne, or my parents, or my friends euill practises. *Ans.* Doe as *Zacheus* did: deale the more bountifullly with the poore. *Luke. 19. 8.*

Obiect. 4. Fourthly, I haue nothing to pay. *Ans.* Offer thy seruice: make manifest thy remorse and repentance with teares.

Fiftly, the tryall of controuersies for goods and lands in courts of Iustice, for the maintaining of equitie and right, & that euery man may possesse his owne, is here commanded. But here men must be very mindefull and carefull to keepe rules, and to keepe within the band of Charitie.

First, goe not to Law for trifles, for that bewraies an euil heart in thee. Beare iniuries and losses as much as may bee. *1. Cor. 6. 7. Rom. 12.*

Secondly, desire not to produce into publike Courts of iustice, that which may well bee decided by graue and godly discreet men priuately. *1. Cor. 6. 5. Is there not a wise man among*

D d. iij.

The eight Commandement.

among you? no not one that can iudge betweene his bretheren.

Thirdly, desire not to bring thy brother to such Courts as where hee may be more molested with delaies and other greefes, then the truth of the cause tried and manifested.

Fourthlie, let not the following of anie cause in Law coole thy loue in performance of any dutie to thy brother, or weaken thy faith in performing anie seruice or worship vnto God.

Quest. 141. Let mee heare how the Conscience may be here examined.

Ans. First, inquire and search carefullie, whether thine heart bee addicted to couetousnesse: whether thou art carried away from God in the greedie desire of riches, in seeking them by vnlawfull meanes: whether thou dost possesse them with distracting cares, and vexation of minde, with any affiance and trust in them: if thy conscience pleads guiltie, this Law condemnes thee.

Secondly, Inquire whether in any contract, bying, selling, lending, letting, giuing, thou hast dealt deceitfully with anie man, by anie coloured shadow in word or deed, doing to anie man that which thou wouldest not haue done to thy selfe: if thy Conscience pleads guiltie, this Law condemnes thee.

Thirdlie, inquire whether thou hast not an euill eye, and an euill vnquiet hart to see an other prosper by thee, imagining his commoditie to bee thy hinderance, if this gnawing and biting enuie bee in thee: thy conscience pleades guiltie, and this law condemnes thee.

Fourthlie, inquire whether thou hast, being a iudge, for rewards peruered iudgement, or being an aduocate patronized a knowen euill cause for filthie lucre sake: if thy conscience pleads gultie, this Law condemnes thee.

Fifthlie, inquire whether thou hast wastfullie mispent thy goods or patrimonie, or giuen to anie man, or for anie vse or cause the goods of other men: if thy conscience pleads guiltie this Law condemnes thee.

Sixthlie, Inquire whether thou hast euer practised vsurie, extortion,

The examination of the Conscience. 107

extorsion, oppression, robbrie, any kinde of theft by Sea or Land: if thy conscience pleads guiltie, this Law condemnes thee.

Seauenthly, inquire whether at any time thou hast liued, or gotten thy living without the bounds of a lawfull calling in a disordered life, as by vaine, vnprofitable, vnseemely sports and plaies, or by anie euill Art whatsoeuer, if thy conscience plead guiltie, this Law condemnes thee.

Eightly, inquire whether thou hast liued an idle or vnprofitable life, or by the profession of beggerie, being sound of limmes, able to labour, for yeares and strength of bodie: if thy conscience pleads guilty, this Law condemnes thee.

Ninthly, inquire whether thou hast gotten into thy possession or vse any part of Church goods, Tithes, Lands, and Houses, which by due right appertaine to the maintenance of Gods holie worship, and seruice, and for the releefe of the poore: if thy conscience pleads guiltie, this Law condemnes thee.

Sacriledge;
Church-robbry.

Tenthlie, inquire with what quiet contentation of minde thou dost liue and rest in thy place and calling, and condition of life, which the Lord hath giuen thee: whether thou dost not swell in heart, and disquiet thy minde with the desire of a greater preferment, or seeke an higher standing or function beefore thou art lawfully and orderly called of God therevnto: if thy conscience pleads guiltie this Law condemnes thee.

Eleauenthly, inquire whether thou hast not with all singleness of heart, truth, and iustice, endeouored at all times to giue and help euerie man to his owne right: if in any matter or cause, thy conscience pleads guiltie, this Law condemnes thee.

Twelfthlie, Inquire whether thou hast not a mercifull hart, with bowels of compassion and commiseration to tender the necessitie & wants of the poore: if thy conscience accuse thee of anie hardnesse of heart, or of vnmercifulnesse to the poore: thy conscience pleads guilty, & this law condemns thee.

Thirteenth,

The ninth Commandement.

Thirteenth, inquire whether thou hast truly and iustly restored to thy neighbour his goods which are come in to thy hands, being lent, or found, or committed to thy custodie, or pawns or howsoever thou dost possesse the goods of other men: for without restitution and before thou hast restored to euerie man his owne, whatsoever is detained vniustlie from him, thy conscience pleads guiltie and this Law condemnes thee.

Fourteenth, and lastlie, inquire whether thou hast disquieted the peace of anie man by suites of Law for trifles, or for anie cause which wise and discreet neighbours could end without suite, or whether by anie such courses loue wax cold in thee: if thy conscience pleads guiltie this Law condemnes thee.

The Ninth Law.

Question. 142.

Roceede to the Ninth Law.

Answer.

This Law is concerning the preservation of our brothers good name, which is and must be dear and precious vnto him.

The Sence is this, *Thou shalt not beare false witnesse*, that is, speake not anie vnto the disgrace or hurt of thy brother for anie cause in anie place, but speciallie in iudgement. All sins whereby our neighbours good name and credit is anie waie impaired is here condemned.

Quest. 143. Doth the Lord here condemne hard conceits, and mistrust of heart?

An. Assuredlie the Lord and searcher of all harts, here first chargeth vs not to keepe and hide in our hearts anie hard conceits against anie man: euer more, mindfull of that Apostolicall rule. *1. Cor. 13. 5. Loue thinketh none euill. Contentious & proud spirits are full of this sin. 1. Tim. 6. 3. 5. they can*

Jonathan thinks well, & hopes the best of his father Saul.
2. Sam. 20. 2.

Of Suspitions.

108

not want (as the Apostle speaketh) Enuie, Strife, Railings, euill Surmisings. And this sin our Saviour condemnes. *Mat. 7. 1. Iudge not* (saith hee) that is, carry not hard conceits and euill surmisings in you hart against any man. Hee doth not forbid considerate and wise reproofe by Minister or magistrate, or anie godlie admonition, but that we censure no man vniustly or hardlie, or misdeeme of that which is well done or spoken: or to cast downe and condemne anie man for a light fault as for a hainous offence. Take heed of this secret poyson, for thou canst hardly doe good or receiue good from thy brother so long as thou art possesse with this euill sicknesse.

Preiudicium tollit omne iudicium.

Quest. 144. And how many waies doe men outwardlie yet secretly disgrace their brethren?

Ans. Principallie these three waies: first, by reueling their secrets. Secondlie, by foolish iesting. Thirdly, by flatterie, and fained coulored speeches: soothing men in their sinnes against God and men.

First, for reueling or discouering of secrets to the disgrace of thy neighbour, the Lords iudgement of such a one is this: hee wants loue, and vnderstanding, faithfulnessse and iudgement, he respects neither God nor man. *1. Pet. 4. 8. If loue couer a multitude of sinnes, it is a badge of an euill heart to discouer a few infirmities. 1. Cor. 13. 7. Loue beleeneth all things, hopeth all things. Pro. 11. 12. Hee dispiseth his neighbour, in reuealing his secrets, is destitute of Wisedome: but a man of vnderstanding will keepe silence: he that goeth about as a slanderer discovereth a secret, but he that is of a faithfull hart concealeth a matter.* The curse of *Cham* for this sin may be a warning for all ages. *Gen. 9. 25.*

Secondly, for foolish iesting to the disgrace of other men is here condemned. This sinner for that he greoues much tender hearts is a very murdurer as is before shewed in the first Commandement. *Sarah* could not beare that scornfull *Ismael* in one house with her good Sonne *Isaac*. *Gen. 21.* And *Michol* shee lost *Dauid*'s heart by her foolish iesting. *2. Sam. 6. 23.*

E c.

The ninth Commandment.

6.23. Many proud wits and vaine hearts seeke praise for their pleasant conceits and iesting to the shame and greefe of others.

Preseruatiues against this euill are these.

First, Prayer: *The mouth of the wicked, and the mouth full of deceit are opened upon mee, they haue spoken to mee with a lying tongue: They compassed about mee also with words of hatred & fought against me without a cause, for my friendship they were mine aduersaries, but I gaue my selfe vnto prayer. Psal. 109. 3. 4. Against such hee prayeth instantlie. Psal. 35. complaining. ver. 15. The abjects assembled themselves against mee, and I knew not they tare mee and ceased not: with the false Scoffers at bankets gnashing their teeth against mee. ver. 21. And they gaped on mee with their mouthes saying, Aha, Aha, our eye hath seene.*

Secondly, Consolation by meditation in the word. *Psal. 119. ver. 23. Princes also did sit and speake against mee: but thy Seruant did meditate in thy Statutes. ver. 51. The proude haue had me exceedingly in derision, but I remembred thy iudgements of old and haue bene comforted.*

Thirdly, remember thy Maister and Lord and Saviour Iesus Christ: they railed, they reuiled, they mocked him euen in his passion, *Mat. 27. 39. 40. 41.* and hee endured. *Heb. 12. 3.*

Thirdly, smooth, soft and flattering speeches to the hardning of our brethren in their sinnes are here condemned: for in so doing wee hurt their credit and estimation with God and his people. *Prou. 27. 6. The words of a friend are faithfull, but the kisses of anemie are to be detested.*

This euill worne of adulation eates vp the hearts of the foolish, as wee see in *Herod* aduancing himselfe. *Act. 12. 22.* after the vaine applause of the people. But intollerable and most pernicious is it in the Ministers of Christ, who for their owne gaine, glory and bellies sake handle the word of God deceit-

Of Truth and Lying.

109

deceitfully, with sweet word, preaching peace to the wicked. *Ier. 6. 13. 14. with faire speech and flattering, deceiuing the hearts of the simple. Rom. 16. 18.*

Quest. 145. Proceede to more open sinnes against this Law.

Ans. All lyes and vntruths vttered to the disgrace and hurt of our brothers good name: are here condemned. A lie is an vntruth vttered with an euill purpose to hurt a man in his body, goods, or good name. *Mendacium et falsa sig. vocis cum intentione fallendi.*

First, the Lord forewarnes his people, and condemneth this sinne in all ages by his Prophets. *Moses. Deut. 19. 11. yee shall not steale, neither deale vniustly, nor lie one to another. Dauid. Psal. 5. 6. Thou shalt destroy them that speake by the Lord doth abhorre the bloody man and deceitfull. Salomon. Pro. 19. 5. A false witnesse shall not bee punished, and he that speaketh lies shall not escape. The Prince of Prophets, Iesus Christ, he teacheth vs that Satan sowes and stirres vp the seeds of lyes in mens hearts. *Iohn. 8. 44. Yee are of your father the Diuell, and the lusts of your father you will doe: hee hath bene a murderer from the beginning: when hee speaketh a lie, then speaketh he of his owne, for hee is a liar and the father thereof. The Apostles they follow their Maister. Paul to the Ephesians. 4. 25. Cast off Lying and speake euery man truth to his neighbour, for wee are members one of another. Saint Iohn in his Revelation assureth that this sinne is cast downe into hell. *Rev. 21. 8. The Fearefull, and Unbeleuing, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. And yet hee addeth that to this number and place belong all that doe to make Lyes. Chap. 22. 15.***

Secondly, remember that as God is truth and doth abhorre Lyes, so if his Image bee reuened in vs, our tongues must euer expresse the truth of our hearts. *Psal. 15. 2.*

Thirdly, and lastly, whatsoever distinctions and differences men haue found out of this sinne, as of the iusting of

E. c. ij.

The ninth Commandment.

inurious and pernicious Lye, the Lord without all exception of any hath condemned them altogether. The Schoolemen say of the two first, *Non sunt sine culpa, sed non cum magna, & imperfectis sunt venialia peccata. M. 8. lib. 3. D. 38. A.* Sixe kinds there numbred: First, a Lie in the doctrine of religion. Secondly, a Lye profiting no man, hurting some men. Thirdly, a Lye profiting one, and hurting an other. Fourthly, a lust and delight to lye and decciue. Fifthly, a lye to please with sweete words. Sixthly, a Lye which hurts none, profits some.

Quest. 146. Proceed to the second kind, more dangerous and hurtfull.

Ans. First, then the sinne of calumination or slander is heere condemned as the great enemy of a mans good name and credit, and this sinne wee may not vniustlie call a compound Lye, because this sinner knits many Lyes together in one as the Psalmist speaketh. *Psal. 119.* This sinner is well described to be one that walkes about seeking all occasions to brooch a false report intending thereby maliciously the hurt of any man. Again, this sinner in many respects resembles Sathan: hee is a ^a Lye, he works ^b priuately, with soft ^c words full of deceit, a ^d malicious accuser, hee spares ^e none that he can wound secretly for his owne aduantage. Examples for this sinne are *Doeg* the Edomite, *Zibah* the false and vnfaithfull seruant of *Mephibosheth*, the accusers of Christ, and such like.

Preseruatiues against these biting Dogges are these.

First, Praier, *Psal. 52.* and *35.* Secondly, an holy affiance and trust in God, *Psal. 37.* Thirdly, the example of Christ and his Apostles. *Mar. 3. 21. Joh. 7. 1. and 2. Cor. 6. 11.*

Secondly, the second enemy of a mans name and credit, the marchant of tales or a tale-bearer, is here condemned: The Lord giues his people a great charge also concerning this

Of Tale-bearing. 110

this sin. *Leu. 19. 16. That shalt not marchandise sales, or walke about with sales among the people.* Against these complains the Prophet, saying of Ierusalem. *In thee are men that carry sales to shed blood, Ezech. 22. 9.* This sinner bestirres himselfe much, hee frequents manie places, and is acquainted with many persons. Hee doth no soner sell in one place his old commodities, but forthwith in another hee stores himselfe with new. These marchants are of sundrie formes: Some come whispering and iesting secretly to the disgrace of other men: as cursed *Cham* discovering his Fathers nakednesse. *Gen. 9. 2. Can. 12. 20.* Some come glozing and peruerting the words of men: as where as Christ had sayd *Iohn. 3. 18. Destroy yee this temple and I will build it in three dayes,* speaking of his bodie: the malicious Iewes report his words on this wise: *This fellow sayd, hee could destroy the Temple of God and build it againe in three dayes. Mat. 26. 61.* understanding his words of the materiall Temple of Ierusalem, whereof he spake not a word.

Thirdly, he that loues, likes, and intertaines lies and slanders is here condemned: as also. *Psa. 15. 3. and Re. 21. &c. 2.* Chap. Vnto these sinners the Lord speaketh by his Prophet saying, howsoeuer they cloke themselves in his Tabernacle the visible Church on earth, they shall neuer rest (without repentance) in that mountaine of God in heauen. And where as hee chargeth vs in his Law, saying. *Exod. 23. 1. Thou shalt not receive a false tale, neither shalt thou put thy hand with the wicked to be a false witness,* hee teacheth vs that to intertaine, or to consort our selues with liars and slanderers and such like wicked men, is the way to seduce vs to the damage and great hurt of our brethren by false testimonies in open courts of iustice.

Again, the holy Ghost expounds this Law saying. *Pro. 17. 4. The wicked giueth heede to false lips, and a lyar hearkeneth to the false tongue:* where hee brandeth him that loues and receiues Lyes with these two marks, first, hee is an impious man, next, hee is a Liar, for hee that belieues Lyes must of necessity

^a Io. 8. 44.

^b Psal. 101. 5.

^c Psal. 52. 4.

^d 2. Cor. 11. 3.

^e Reu. 12. 9.

^f Psal. 50. 19.

Of The ninth Commandement.

necessitie viter and speake Lyes. And further hee warneth in the same Chapter ver. 19. *Then shalt keepe thee farre from a lying speech*; a speciall reason is added; *flay not the innocent and righteous*; as if the holy Ghost had sayd: If thou receiue Lyes, thou must at one time or another giue false testimonie against the life and bloud of thy brother. This we may see in practice: for Sakkas soone as hee receiued Doegs false reports, he did not onely consent; but also command the death of eightie iust and holy men. And when David had receiued Zibahs calumination against his Lord and Master Melchishon, it was the losse of that good mans lands, and neere hand of his life.

Fourthly, and lastly, consider it well that like as this merchant of tales talke of other men freely in thine house, so hee will speake as largely of thee with other men. *With what measure you mete to others, it shall be measured to you againe.* Ma. 17. 17. Wherefore be aduised by Salomon how to entertaine all such kinde of guests. *Prou. 23. 23. As the North winde driueth away the raine, so doth an angry countenance the flandering tongue.* It is a shame to answer before wee heare, and so to be deceiued before wee knowe what is said. *Prou. 18. 13. Quick. 11. 25. Proceede to Lyes in iudgement, or to the sinnes committed against this Law in the publike place of Iustice.*

Ans. First, here againe the Lord expounding this ninth Commandement condemneth all such as testifie falsely in place of iudgement against anie man; as greivous transgressours of his Law. *Deut. 19. 16. 17. and 21. If a false witness rise up against a man to accuse him of trespass: Then both the men which strive together shall stand before the Lord, euen before the Priests, and the Iudges in those dayes: And the Iudges shall make diligent inquisition; and if the witness be found false, and hath giuen false witness against his brother, then shall yee doe unto him, as he had thought to doe unto his brother. Againe, he saith. *Prou. 19. 5. A false witness shall not be unpunished, and he that speaketh Lyes shall not escape.**

All

Of Lies in Iudgements. P III

All common Lyes are euill, specially if they tend to the hurt of any man in body, goods, or good names: but most pernicious and damnable are such Lyes as are uttered in the publike place of iudgement and iustice where Gods doe sit, or Gods vicegerents, his Magistrates in which assembly the inuisible God sitteth as the Lord cheefe Iusticer himselfe. *Psal. 82. 1. This is to dare God himselfe to the face and therefore this sinne can not escape unpunished.* These sinners are iustly called the sonnes of Belial. *1. Kings. 12. 15. 16. euen Iesabel her selfe is of this iudgement*; that they which will stand forth in the assembly of the Gods on earth to testifie an vntuth against the life of any man must be the very sonnes or Limmes of Sathan. This knowe the false Priests, and therefore bited such against Christ, and the first martyr Stephen. *Mat. 26. 66. Act. 6. 10. Againe consider it well that to a good man his name is as deere as his life, and that other blessings lost are sooner recovered then this: for a false witness is like an hammer, a sword, and barbed Arrow.* *Prou. 25. 18. which wound so dangerously as that few are wounded can be presequed with life. And that if thou take away a mans good name thou dost not onely hurt his heart and life, but thou makest him also vnprofitable to many which bee to receiue good by him.*

In giuing testimonie euer remember these four points: first set God and his truth before thy face, and remember thou standest in his preface who searcheth harts. *P. 129. Secondly, away with affections, feare, loue and hatred cast thou far from thee. Thirdly, consider well the cause and matter and not the person of any man. Fourthly, doe neither add nor detract from the matter bee it good or euill.*

Secondly, the Lord here condemneth all such his vicegerents as peruert iudgement and iustice. And here to waigh rightly the greatnesse of this sinne: first, wee are to remember that God is the Lord of all iustice and true iudgement: wherefore their sinne is great, if they which occupie his place and stand in his steade, peruert iustice and iudgement in

Sirach. 11. 7.

in his name: such corrupt Seruants prouoke him greatly, which defile the Lords throne and holy seate of iustice. Secondly his great charge ought euer to bee remembered *Leu. 19. 15. Per shall not doe vniustly in iudgement for this cause make diligent inquisition. Dent. 19. 16. Doe as Iob did. Chap. 29. 12. He sought out the truth, and pluckt out the pray out of the vniuersities mans teeth. And take heede of gifts, for they blinde the eyes of the wise, and peruert the words of the righteous. Exod. 23. 6. 7. 8.*

Quest. 148. Proceed to the affirmatiue part.

Ans. First, here the Lord chargeth vs that wee haue a religious care for the gaining and preservation of our owne good name, and estimation in his Church, and among his people, hereof hee warneth vs often in many Scriptures, how precious a blessing our good name is. *A good name is better then a sweet oymment, it comforteth the heart of him which hath it, it increaseth marrow and fatnesse in his bones. Prou. 22. 1. and 13. 30. And againe. The righteous shall be had in an everlasting remembrance. Psal. 112. 6. And the memorie of the iust shall be blessed, but the wicked shall rot. Prou. 10. 7. And Salomon assureth vs, it is more to be valued, then great riches, and the price of it is aboue siluer, and gold. Prou. 22. 1. And assuredly the faithfull haue so esteemed it in all ages, and seruing God in faith and feare obtained such a name, as make them shine like starres and pearles to their great honour before God, men, and Angels. *Heb. 11. 2. And we are to remember that this grace being lost, the best works of men haue lost their grace, crowne, and credit. Gen. 34. 30.**

Description. A good name may not vnfitly be thus described: *It is a good report for walking in faith and godlinesse with God, in loue, sobriety and iustice before men without reproofe.* First, that this grace is obtained by faith in Iesus Christ. *Heb. 11. ver. 2. and 39.* are cleere proofes. Next, that this oymment is compounded of other vertues richly prized with God and his people, is no lesse manifest by the testimonie of the same spirit.

If a good name then must bee purchased by faith and a vertuous conuersation, then the first step to it must bee this: first, to auoid grosse sinnes, for it is impossible that we should haue faith to please God, if wee haue neuer repented vs of dead workes, if wee liue and lie in sinne against knowledge *Heb. 6. 11.* and conscience. Next, wee must also carefully auoide light sinnes (as the world accounts them) for that is true which *Salomon* speaketh. *Like as dead flies cause to stinck and putrifie the oymment of the Apothecarie, so doth a little folly him that is in estimation for wisdom and for glory.* Thirdly, wee must also with no lesse watchfulnesse auoide all occasions of sinne in our selues, and all occasions of euill reports against our selues. The second step to a good name, is to bee rich in faith and good workes, for they which shall endeouour to honour God in both, *Mat. 5. 16. God will honour them. 1. Deu. 26. 19. Sam. 2. 30.*

Secondly, the Lord giueth vs here a speciall charge to speake the truth in all affaires and occasions of this life: but then most heede fully when wee are called into his presence into the assembly of Gods, into the place of iudgement and iustice, which is a type on earth of Gods throne in heauen. *Zach. 8. 16. 17.*

Thirdly, here to keepe vs in the obedience of this Law, wee must bee mindefull of these rules following.

First, to reioyce when wee heare well of any mans good name and fame. *Rom. 1. 8.*

Secondly, to shew all curtesie and loue to others by countenance, word and action. *Ti. 3. 2.*

Thirdly to giue all doubtfull reports of our brethren the best interpretation. *1. Cor. 13. 7.*

Fourthly, to reiect all euill reports and flying tales tending to disgrace any man. *Prou. 25. 23.*

Fifthly, to couer infirmities what may bee. *Prou. 10. 12.*

Sixtly, to bee euer plaine and simple without colour, or ficke or fraude in any matter. *2. Cor. 1. 12.*

F E

Exam-

The ninth Commandement.

Examination of the Conscience.

First, inquire diligently how thy heart is affected towards other men specially thine acquaintance, whether thou dost inwardly in heart carry any hard conceits, and euill surmises against any man : whether in obseruing other folks words and deedes thou hast wrested and constrained them to the worse part : if thy conscience plead guiltie, this Law condemnes thee.

Psal. 37.
Secondly, whether thou hast enuied, maligned, or beene grieved in heart for the graces of God on other men, or for their wellfare and prosperitie : or whether thou hast wished in heart the downe-fall or disgrace of any man : if thy conscience pleads guiltie, this Law condemnes thee.

Thirdly, whether thou hast discovered thy neighbours infirmities, or any of his secrets to his griefe, shame, and disgrace : or whether thou hast by any sinister meanes gone about to learne the secrets of other men with any purpose to lay them open to their disgrace : if thy conscience pleads guiltie this law condemnes thee.

Fourthly, whether thou hast sought by foolish iesting, mocking, taunting, or gibing any way to disgrace other men: or to impaire the credit & countenance of any by such vaine courses : if thy conscience pleads guiltie this law condemnes thee.

Fifthly, whether by smoothing, soothing, flattering speeches thou hast hardned any man in his sinnes, or extenuated grosse sins as light faults : if thy conscience pleads guiltie this law condemnes thee.

Sixtly, whether thou hast spoken any vntruth or lye to the disgrace of any man : or dissembled the truth, or not vttered and maintained it when and as often as iust occasion was offered, for the vpholding of any mans credit : if thy conscience pleads guiltie this law condemnes thee.

Seauently, whether thou hast purposely, and wittingly

depra-

The examination of the Conscience. 113

depraued the good speeches, or the good proceedings of any man : or prouoked others to doe the like : or allowed and approued, or defended this practice in any man : if thy conscience pleads guiltie, this Law condemnes thee.

Eightly, whether thou hast amplified the faults of any man, his words or actions, making them more grievous then they were, that thereby the person might bee more odious and vile before men : if thy conscience pleads guiltie, this law condemnes thee.

Ninthly, whether thou hast at any time by slanders, and false reports sought to insinuate thy selfe into the fauours of any man to the ouerthrow, disgrace or hurt of any man : if thy conscience pleads guiltie this Law condemnes thee.

Tenthly, whether thou hast or dost accustome thy selfe idlie or vainely to walke about to know, learne, and carrie, and tell tales and newes : if thy conscience pleads guiltie, this Law condemnes thee.

Eleauently, whether thou hast receiued, approped, intertained Calumniationes, Libels, false reports against any person : if thy conscience pleads guiltie this Law condemnes thee.

Twelfthly, whether thou hast spoken any vntruth in place of iudgement (for then thy sin is the greater) or hast brought any complaint or crime beefore the higher power, or into any place of iustice, to the hurt of any man, and not for the iust, and good causes which could not otherwise bee cured and amended: if thy conscience pleads guilty, this Law condemnes thee.

Thirteenth, inquire all such as occupie the seats of iudgement and iustice, as Iudges, Aduocates, and such like, whether they make diligent inquisition for the truth, whether they haue receiued gifts, or for any respect patronized known euill causes : acquitted felonious persons, or condemned the innocent, or expounded the Law against knowledge and conscience to the hurt of any man : or giuen sentence without any good care of the right force of hearing and exami-

F f. ij.

ning

The tenth Commandement.

ning proofes and testimonies : if for any such cause, thy conscience plead guiltie, this Law condemnes thee.

Fourteenth, inquire whether being a Notary or Scribe, thou hast in any writings added or detracted any thing to the obscuring or corrupting of any good cause or truth in hand : to the breeding of error, or any contention among men : if thy conscience pleads guiltie, this Law condemnes thee.

Fifteenth, Inquire with what care and conscience thou hast labored and endeavored to purchase for thy selfe a good name, credit and estimation among gods people, or having a good name for to preferue, or being lost or impaired by thine owne or other mens default, how thou hast sought by good meanes to repaire it : if thou hast neglected these things, thy conscience pleads guilty, and this law condemnes thee.

Sixteenth, and lastly, inquire whether thou dost not studie with all courtesie and loue, with all plainnesse and simplicitie to liue and conuerse with men to the good of others, to the hurt of no man : if thy conscience accuse thee of any negligence or vnfaithfulness in procuring grace to any man according to his iust desert, when it lyes in thy power to doe it : thy conscience pleads guiltie, and this law condemns thee.

The Tenth Law.

Thou shalt not couet thy neighbours House, thou shalt not couet thy neighbours Wife, nor his Man-servant nor his Oxe, nor his Asse, nor any thing that is his.

Question. 149.



Pray you giue vs first some generall view of this Law.

Answer.

It plainly appeareth by this Law, that the loue of

Of the parts of this Law.

114

of God and of our neighbour, and not selfe loue is the keeping of the Commandements : and that heeliueth best and most holy, that (so much as may bee) liueth and traueleth most for the good of other men : and that no man liueth worse and more wickedly, then he that liueth and traueleth most for himselfe.

The Scope of this Law is to humble vs with the sight of our naturall corruption and infection, and to banish out of the heart all lusts, contrary to the rules of pietie and loue : and to cause vs to entertaine with minde and heart all good thoughts, godly meditations, and desires tending to gods glory, and the good of men.

That wee the better see into this Law to our profit and good let vs follow this order : first, inquire the sence of the words : next, to consider the matter what is condemned and commanded in this Law : and lastly, let vs consider the excellencie of this Law, how it differeth from the other nine Commandements, and can not well bee knownen, much lesse practised of any but of the belceuer and the man truly renewed by the spirit of grace.

First, the Sence. *Thou shalt not couet thy neighbours house.* The Apostle expounds these words. 1. Cor. 13. ver. 5. when hee saith that *loue thinketh none euill*, much lesse desires the hurt of the neighbour in any thing that is his.

House, Wife, &c. These specials are named, because the thoughts of mens hearts doe most ruine vpon these things which dailie meet vs in this life. And by these the Lord condemnes all vaine desires and wandring thoughts of the like kinde whatsoever.

Secondlie, what this Law condemneth and commandeth. The tenth Law first, condemneth in vs : first, our owne nature as vnclane and accursed. Eph. 2. 3. for that wee are altogether polluted with that originall corruption, which by propagation hath ouerspred and infected all man kinde. Rom. 5. 12. Secondly, for our vnclane lusts, thoughts, and secret motions, which bee in our hearts, either proceed from

F fiiij.

that

The tenth Commandement.

that corruption, which hath poysoned our whole nature, or be iniection into vs by Sathan or bee kindled by Sathan and our owne flesh both conspiring (as it were) for our perdition: Thirdly, for the want of originall iustice and integritie.

Secondly, it commandeth vs, first, to labour with God, and in all the holie meanes he hath giuen vs for a pure and cleane heart, or as Saint Peter speaketh, that wee may bee partakers of a Godlie^b or diuine nature. Secondly, to endeavour that our hearts at all times and in all places may bee filled with good motions, good thoughts, good desires towards God and men. Thirdly, to crucifie^d and to fight all the daies of our life against the flesh with the affections and lusts.

Quest. 150. Now proceede to giue vs a more speciall and cleare sight of the first euill condemned in this Law.

Ans. First, here I say then, that this Law condemnes our verie nature as vncleane, and that hitherto the Lord hath by the former Lawes but cut downe the branches, now he smites downe the roote, and whole bodie of sinne.

That our whole nature is infected: First, God himselfe testifieth, whose spirit in his seruants speakes on this manner. *Iob. 14. 4. Who can bring a cleane thing out of filthinesse.* And againe. *Chap. 15. 14. 15. 16. What is man that he should bee cleane, and hee that is borne of a woman that he should be iust. Behold he found no stedfastnesse in his Saints: yea, the Heauens are not cleane in his sight: how much more is man abominable, and filkie which drincketh iniquitie like water.* And againe, thus hee testifieth of mans nature. *Eph. 2. 3. We are all by nature the children of wrath, Iewes and Gentiles,* that is, all men vnder the Sunne, without any exception of any, but onely of the immaculate Lambe the Sonne of God, Iesus Christ.

Secondly the holie Saints of God haue found this true by their owne experience beeing enlightened by a supernaturall grace, for they professe and confesse that there is nothing by nature good in them. *Dauids* experience and confession is this. *Psal. 51. 5. Behold I was borne in iniquitie and in sinne hath my mother conceived mee.* *Pauls* experience and confession is this.

Of inward Sinnes.

115

this. *Rom. 7. 18. I know that in me, that is in my flesh, or nature dwelleth no good thing.* Master Hooper the Godly Bishop and Martirs experience and confession in this, in his holy praiers in the dungeon he saith, *O God, euen Hell it selfe is in me,* meaning his very nature was hellish, and prone to follow Sathan. *Eph. 2. 2.*

Thirdly, I answered that God here condemnes all the vncleane motions, thoughts, and desires wee haue vnto sinne, albeit our hearts neuer consent nor subscribe vnto them. The minde of man is euer full of motions, and the heart of affections, as the Sea, neuer at rest. Where wee must be aduertised that wee are not here to vnderstand all fanfies, and dreames which are in the head: but those onely which being before in our mindes, bite and strike also the heart with lust: for wee neuer wish for any thing wee affect, but our heart is stirred vp, and leapeth therewithall, giuing inwardly, some signes of ioy in the possession and vse of that wee desire. Here then the Scripture principally condemneth the heart of man as the very fountaine and head-spring of all vncleane and euill thoughts. *Ge. 6. 5. All the imaginations of the thoughts of his heart are onely euill continually.* Again. *Ier. 17. 9. The heart is deceitfull and wicked aboue all things who can know it?* Again, Christ teacheth vs. *Mark. 7. 21. that out of the hart of man proceed euill thoughts,* and how much these first euill motions to sin displease god, howsoeuer men thinks thoughts bee free, attend his owne words. *Prou. 12. 2. A good man Prou. 12. 27. getteth fauour of the Lord, but a man of wicked thoughts will he condemne.* To this agrees well Saint Peters speech to Simon Magnus. *Act. 8. 21. 22. Pray God that if it be possible the thought of thine hart may be forgiven thee.*

The author of that Apocriphal booke, called the booke of Wisdome Chap. 1. 3. saith, *that wicked thoughts separate from God.* And ver. 5. *that the spirit of God withdraweth himselfe from the thoughts that are without vnderstanding.* And ver. 9. *Inquisition shall bee made for the thoughts of the ungodly.*

And

The tenth Commandement.

And here wee ought euer to remember what great euill follow these first motions vnto sinne: for if they be not slaine in the breeding they will grow vp like Serpents and in time poyson and bring euermolting perdition on the whole man, for this cause the Apostles forewarne vs of these secret and hidden seedes of sinnes deceitfulnesse, that if wee suffer our selues to bee caried away by them from God, then Sathan will lay so many baits and traps for vs, that he will cause vs to entertaine them, and (as it were) to conceiue and wax big with sinne. *Iames. 1. 13. 14.* and then these deceiuable lusts will breake forth so dangerously that our hearts being once softened by grace, shall againe be hardened by sinne, which is most perillous, for few returne after such relapse but proceed on (without Gods speciall grace preventing them) from euill to worse to their owne endles destruction both of bodie and soule. *Heb. 3. 12. 13.*

Again, whereas these speciall examples are here set downe of House, Wife, Man, Maid, Oxe, Asse: We must bee warned, that the Lord hath set downe these for that at all times, and in all places wee feele these to stirre in vs, and to desire (as it were) to kindle in vs: wherefore our charge is forthwith to quench this flame of lust, and not suffer our hearts to bee possessed with any such motions, but so often as they offer themselues in sight to reiect them as vncleane greefes.

And here for our better instruction concerning this present argument: wee bee taught of God that there are three kindes of motions, which touch and stirre our hearts often. The first is an insensible impression, which Sathan in a strange maner (which we can hardly conceiue nor perceiue at the first, much lesse expresse) breath or inieect into mens hearts. This kinde of motion the naturall man doth embrace as the motion of his owne heart, yea otherwhiles albeit his iudgement and conscience fight against it, yet his heart entertaines it and likes it as wee see in *Judas* betraying his Master: hee knew hee was moued to betray innocent blood in iudge-

Principijs ob-
sta, meet with
a mischeefe in
the beginning.

Iohn. 13. 3. 4.

Of inward Sinnes.

116

iudgement, yet Sathan so preuailed with his heart and affections that hee ceased not till he had brought forth the monster which his heart conceived.

This kinde of motion doth much disquiet Gods children, for that they feare much it is a serpent of their owne broode, and next for that they haue within a great fight of the spirit against it. But the Godly howsoeuer hereby they haue iust cause to be humbled, to fight strongly, and to pray instantly against such monsters, which Sathan seeks to fasten on them: yet they are not to bee dismaide so long as they feele their iudgement, conscience, heart, and affections reiect such motions: For I haue knowne some godlie persons, euen in their flesh and whole bodie to tremble at these motions, and yet not able to recouer and to be freed from them for a long season, and to grone and mourne at the sight of such euils stirring in their hearts. The best of the Saints of God haue neede otherwhiles that Sathans messenger bee sent vnto them not to kill, but to cure them least they bee puffed vp and poisoned with spiriturall pride. *2. Cor. 12. 7.*

The second kinde of motions which smite the heart proceede from our owne inherent corruption: These the regenerate doe obserue, and albeit they tickle the heart with the lures, baits and pleasures of sinne, yet by grace they are resisted and reiected. And yet by this Law the Godly be here taught to bee humbled, and to obserue well what a hidden puddle and vnfaery sincke of corruption and vncleannesse they carry about with them, which sends forth and fomes continually such vncleane matter, euen in the presence of the most mightie God the searcher of all hearts. This humbled euen the holy Apostle, for he cryeth against his corruption, saying. *Rom. 7. 24. O wretched man that I am, who shall deliuer me from the body of this death.*

The third kinde of motions workes more effectually, and makes a deeper impression in the heart: for the heart yeelds consent, subscribe, or as saint *Iames* speaketh, the heart so entertaines them, that there followeth a conception of sinne: and *Iames. 1. 14.*

G g.

when

The tenth Commandement.

when the monster is once conceiued it is hardly killed in the breeding, for it will hourly gather strength, and like a Viper breake forth or burst the heart, but it will bee acted: as wee see in *Eues* apostacie. *Gen. 3. 2. 3. 4.* and *Dauids* adultery. *2. Sam. 11.*

This Law condemneth vs for that first kinde, for hauing such familiaritie in nature, and acquaintance with Sathan, for which cause the most perfect man on earth hath cause to bee humbled, againe, for the second kinde because our nature hath so much secret poison in it, for the which this law doth continually and most directly charge vs, as sent from God principally to this end to giue vs the sight of that sin which hath so blinded the minde of man, that it can not by any discourse of reason conceiue it. *Rom. 7. 7.* and thirdly, it condemneth vs also for the third kinde, for that all actuall sinnes condemned in the former lawes, haue here hence their originall and off-spring.

Quest. 151. Proceed to the third euill condemned in this Law.

Ans. The third euill here condemned is the want of originall iustice, whereby the learned Cathedrists vnderstand, that this Law chargeth vs also deeply, and that in the first place indeede (if wee could so well see it) for that wee want the beautie and excellencie of our first creation: for that I say, we haue cleane rased out, or sinne or Sathan in vs, the glorious Image of God giuen vs in our first creation.

When saint *Paul* had well considered himselfe in this glasse: whereas beefore hee thought himselfe liuing and in Gods fauour, hee now thought contrarily that hee had not onely lost all the beautie of his first creation: but also that he was as no body, euen as a dead man in bondage, or as a man sold vp to the seruitude of sinne. *Rom. 7.* Read aduisedly this Chapter, and you shall see that hee mournes for that no good thing is in him.

Quest. 152. And what speciall graces bee required in this Law?

Ans.

Of a good Heart.

117

Ans. First, wee bee here commanded of God to labour in the meanes of our saluation, for a cleane heart, or that the heart may be^a purified by faith in Christ Iesus, and that the holy Ghost may be^b giuen vs, to sprinkle so our consciences with the^c bloud of Christ, that wee may bee loosed from the^d bondage of Sathan, freed from the works of the Diuell, or dead^e works, and from that horrible condition wherein all men lye beefore grace (as children of rebellion vnder^f wrath) that so wee may come to the glorious libertie of Christ, to serue the liuing^g God.

Secondly, we bee here charged of God to loue and serue God with all our heart, with all our minde, with all our thoughts, and to doe our neighbour good wee must carrie not our hands onely but our harts also and all our thoughts desiring to doe him good, yea, to procure any thing for his good: so delighting in the Law of God euen in the inward man. And to this ende wee must spend well our times in good thoughts, and pertinent, needefull, profitable and godly meditations, desiring to redeeme the time which we haue lost, euen many houres and dayes, monthes and yeares, in tosing, turning, debating and scanning, such vaine, vnprofitable, yea, wicked and diuellish imaginations, which now cause our very hearts to tremble and our haire to stand vp-right for that wee haue giuen any liking to such euill motions, or any resting place in our mindes and hearts vnto them.

Thirdly, here wee bee commanded to looke well and watchfully to the rule and gouernement of our minde and affections beeing well assured that hee which hath attained this grace to rule well his owne minde is better then he that winneth a Citie. *Prov. 16. 32.* Here begins that noble combat. *2. Tim. 4. 7.* and the great war-fare betweene the flesh and the spirit. *Gal. 5. 17.* Wherefore it is euident that in this Law wee bee commanded to crucifie all our vncleane lusts, and to nip in the head all the first motions vnto sin as soone as they stirre vp in vs. To labour so for grace by the spirit: that

G 31j,

that

Rom. 12. 2.
Eph. 2. 3. and
4. 23.

^a *Ast. 15. 9.*
^b *Luk. 11. 14. 25*
^c *Heb. 9. 14.*
^d *Eph. 2. 2. 3.*
^e *1. Ioh. 3. 8. 9.*
^f *Heb. 9. 14.*
^g *Heb. 6. 2.*
^h *Eph. 2. 3.*
ⁱ *Heb. 9. 14.*

Deut. 6. 5.
Luke. 10. 27.
Rom. 7. 22.

The tenth Commandement.

that wee may haue strength to resist our corruption, drawing vs and luring vs from Gods presence by the pleasures of sinne : And if wee bee drawn aside to call for grace speedily to cut of all conference with Sathan and sinne that wee bee not baited and snared : and if wee be snared, to labour yet more instantly with God that our hearts subscribe not, intertaine, retaine, nor conceiue not with sinne : and if sinne and Sathan hath beegot a conception within vs, that then the young Serpent may dye in the breeding, before it come forth or haue any birth, for then wee breake not onely this Law, but wee violate all other Lawes with it to the great dishonour of God, and the wounding of our owne poore consciences. *Iames. 1. 13.* The regenerate onely keepe this Law. In the former lawes the hypocrite will walke very circumspectly before men in the outward action, but here he comes short before God in the inward affection.

The Examination of the Conscience.

First, inquire what sight, what knowlede, what feeling, thou hast had in former times of thy naturall corruption, for Hypocrites and Iusticiaries thinke all sure, and a good while they conforme their outward actions to the Law of God If thou hast neglected, not knowne, not regarded the secret power of sinne, and of that Law of thy members (as the Apostle speaketh) rebelling against the Law of thy minde : thy conscience pleads guiltie and this Law condemnes thee.

Rom. 7. 7.

Secondly, inquire what secret motions against God and his Lawes, what vncleane thoughts, what vaine imaginations haue carried away thine heart from God, or haue posselt euen thine heart the very seate of God : how they haue disquieted and distracted thine heart : if thy conscience pleads guiltie, this Law condemnes thee.

Thirdly, inquire how often beeing lured by Sathan and sinne thou hast beene carried away as it were from God to any

The examination of the Conscience. 113

any secret conference and parling with the Diuell to stir and kindle in thee any vncleane lusts : if thy Conscience pleads guiltie, this Law condemnes thee.

Fourthly, inquire what the excellencie and beautie was of thy first creation, and how by their apostacie, our first parents lost the same : and how thy selfe art but a branch of that accursed stocke of old *Adam*, and therefore art by nature the child of wrath no lesse then others : and therefore for the want of that originall iustice and excellencie of creation God by this Law may in iustice condemne thee.

Fifthly, inquire further whether finding thine hart so euill affected, and thy selfe so addicted to sinne, and in such spirituall bondage to Sathan, whether thou hast (I say) sought vnto Christ to bee purged and healed of thy running sores, or rather when Christ hath cryed in thine eares, and offered himselfe vnto thee, thou hast not hardned thine heart and resisted the heavenly calling of God and the motions of his holy spirit : if thy conscience herein pleades guiltie, this law condemnes thee. *Prou. 1. Reue. 3.*

Sixthly, inquire with what inward affections and loue thou hast sought the good of thy neighbour : for if in procuring his good thou hast labored but in the outward, as is for forme sake, and to bee seene of men, and not with inward affection : thy conscience pleads guiltie, and this law condemnes thee.

Seauenthly, inquire what holy thoughts, what Godly meditations, what profitable and pertinent discourses of minde concerning God and Godlinesse thou hast : how thou hast diuided thy times, reseruing a good portion dailie for the exercises of godlinesse, to bee spent specially in holy meditations and prayers : for if these holy exercises bee wanting, thy conscience pleads guiltie, and this Law condemnes thee.

Quest. 153. Thus farre haue wee seene the sence and meaning of the decalouge, what the Lord commendeth, and what hee condemnerh in his people, and how far this most holie Law excelleth all the Lawes of men : Now proceede

G g. ii. j.

yet

yet a little further, and tell mee first how and in what sence this Law is said to bee abrogate by the Messias.

Ans. The Iewes had three distinct kindes of Lawes giuen them of the Lord: The Ceremoniall, the Iudiciall, and the Morall. The Ceremoniall did serue the infancie and pedagogie of the old Church, for the Lord by shadowes and pictures of heavenly things in diuerse formes and measures manifested his will vnto his people. Of these the Prophets testified they should haue an end and cease at the coming of Christ, for wee neede not the picture when the bodie is present. *Daniell. 9. 27.* The complement of his propheticie wee see in the practise of the Apostles. *Act. 15. 9.* and *ver. 28. 29.* And the Apostle assureth vs, they were but shadowes of things to come, and the bodie or substance of them was to bee found in Christ. *Col. 2. 16.* The Iudiciall Lawes so farre as they respect that kingdome onelie, began and ended with it, but so farre as they haue a common equitie concerning the good of all mankinde, they binde all kingdomes throughout all generations.

The morall Law is not abrogate nor neuer shall cease to the worlds end. The curse onely annexed thereunto is abrogate to all such as are found to be in Christ, for there is no condemnation to any one of them. *Rom. 8. 1.* And whereas the Apostle saith wee are freed from the Law and bee vnder grace. *Rom. 6. 14.* Hee doth plainly, expresse himselfe that hee meaneth not that wee are exempted from the obedience of the Law morall, but onely from the curse of it, for so hee speaketh. *Gal. 3. Christ hath freed us from the curse of the Law, for that hee was made a curse for vs.* And as touching our holie obedience to it. This is the end of all Gods fauours vpon vs, and the cause wherefore Christ hath losened vs from the bands of the Diuell, sinne and death, that wee might serue him in holinesse and true righteousness all the dayes of our life.

Quest. 154. How may the true Christian performe obedience to the morall Law, acceptable vnto God?

Ans.

Ans. The question is not, who can, or how wee may worke perfect righteousness? for if any could worke perfect righteousness the Apostle would soone conclude that for such Christ died in vaine, *Gal. 2. 21.* But how a man may serue and please God in the obedience of this Law? the answer is, *in and through Iesus Christ*, more distinctly: in the true seruant of God these things are required: first, that the spirit of grace and regeneration haue quickned him, and put the life of God in him: for before this grace hee is reputed of God as dead. *Eph. 2. 1.* and a dead man can not work the workes of God, beefore his first repentance and freedome from dead works. *Iob. 6. 2.*

Secondly, if after grace receiued, this man fall to sinne against God, hee must recouer the former state againe by renewing his repentance beefore that in any worke hee can please God. This is cleare in *David*, who during his continuance in sinne, and before his humiliation. *Psal. 51.* could not please God. The third point required in vs to make vs fit to serue God, is a singular delight in the Law of God: this also is commended vnto vs in *Dauids* practise. *Psal. 119. ver. 14. 16. 24. 47. 92.* The fourth poynt is faith in Christ: for without it all is but sinne. *Rom. 14. 23.* Faith will finde an allowance for euerie thought, and iudge it by the word: and desire an exceptance for euerie thing in Christ. The fift point is earnest prayer vnto God, that he would renew our strength by a new supplie of grace. The verie Apostles desire others to bee mindefull for them in this dutie that they may more faithfully serue Christ in the ministrie of the Gospell. *Ephes 6. 14. Col. 4. 3. Heb. 13. 27. 2. Thes. 3. 1.*

Quest. 155. What are the speciall vses of the Morall Law?

Ans. First, we learne thereby the originall iustice and perfection of our first parents, for they could obserue it: and contrarily wee see by our natieue and inherent corruption, for there is, as it were a Law and poyson rather in our

Of the Curse of the Law.

members continually rebelling against the Law of God.

Secondly, it is a glasse for vs, whereby wee may daylie view and beewaile our deformitie, that beeing so humbled wee may runne to Christ. *Rom. 7.7. and 3.20. Gal. 3.*

Thirdly, By it also the faithfull must bee directed, as by a lanterne, in euery good way to serue God in soule, spirit, and body, in thought, word and deed. *Psal. 119.*

Fourthly, it forewarneth vs also of iudgement, and the fearefull condemnation that shall fall vpon the world, that is, as many as are without Christ, for that they lye fast bound vnder the curse of the Law. *Dent. 27.26. Gal. 3.10.*

Quest. 256. Now proceed, and tell me what the curse of the Law is, and how wee be freed from it.

Ans. The Curse due vnto man-kinde by the Law of God for sinne, implieth in it a three fold death: First, a death in sinne, noted *Eph. 2.1.* Secondly, the death and mortalitie of the bodie, which by creation was immortall as the soule, *Gen. 3. 15.* Thirdly, the death of body and soule in hell torments, or that finall separation from the presence of God. *2. The. 1.7.8.9.* commonly called the second death.

The



The deliuey of mankinde 120

The third part of the Historie of

man: or of the reformed *Adam*, or man in Christ, renued by the Gospell, restored to Grace, and preserued to Glorie.

Question. 1.



F man by nature bee so miserable, and so deformed, as wee haue seene by the Historie of his fall, by the fearefull consequents of his apostacie, and lastly most clearly by the Royall Law of God: what bee the meanes left or giuen of God to reforme him in this life, and to restore him to his former excellencie, and to bring him to glory?

Answer.

There is no power in men or Angels to loosen one soule from the bondage of sinne, death, and hell: nor any name in heauen or earth ordained to saue vs but one, and that is the most mightie name and power of Iesus Christ. *Act. 4. 12.*

First for that Gods iustice must bee fully answered euen before Gods Tribunall seate, there can be no euasion for any one of all the sonnes of *Adam*.

Secondly, and this satisfaction, to purchase reconciliation betweene God and men, and to the quieting of consciences, can not be performed by man or Angels: so infinite is the wrath, so great is the debt.

Thirdly, and yet iustice requires that man and none other creature pay all the debt and cancell the hand-writing betweene God and vs, which bindes man to endlesse torments, *Col. 2. 13, 14, 15.*

Fourthly, the Angels are of an other nature, and therefore can not serue to purchase any grace for vs. *Heb. 2. 14.*

Fiftly, man onely must pay this debt, or the price of this redemption: and yet can not the most righteous man pay

H h.

for

The deliuary of Man-kinde

for himfelfe, much leffe purchafe heauen, or peace with God for himfelfe: Reasons againſt the merits of men.

First, he that will merit any grace, muſt firſt pay his owne debt which is infinite, and that can he neuer doe.

Rom. 3. 10.
Luke. 17. 10.

Secondly, a man can neuer merit before he hath attained the perfect righteouſneſſe of the Law, which no man can euer doe in this world.

Thirdly, how much offence the word or name of merit containeth in it, is euident with the great hurt of the world. Surely, it is moſt proud, and can doe nothing, but darken the grace of God, and fill men with froward pride.

Fourthly, if a man hauing taken profit of a peice of ground by an other mans liberall graunt, doe alſo claime, to himſelfe the title of proprietie, hee deſires to looſe all the right hee hath.

Queſt. 2. Will the Lord be reconciled by any mediator, and receiue vs to grace againe?

Anſ. The Apoſtle diſputeth this queſtion. *Rom. 5. cha.* and concludeth it thus. *ver. 17. If by the offence of one, death raigned through one, much more ſhall they which receiue the abundance of grace, and of the gift of righteouſneſſe raigne in life through one that is Ieſus Chriſt.* And againe the ſame is cleared and amplified. *ver. 19. For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many alſo be made righteous.* And this is the reuealed will of God, and the holy Goſpell preached in Paradife, and teſtified by *Moses* and all the holie Prophets, that one man Ieſus Chriſt ſhould free the elect of God from the bondage of Sathan, and reſtore them to the glorious libertie of the elect Angels of God. *And to this end was God manifeſted in the fleſh, iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued vp to Glory.* *1. Tim. 3. 16.*

Queſt. 3. If God hath promiſed an acceptance of his elect vnto grace by the worke of a mediator, and that neither man or Angell can performe this worke: wee can not bee com-

The Deliuerie of Man-kinde 121

comforted nor finde peace, vnleſſe wee finde him: and yet ſuch a man cannot be found among all the creatures in heauen or earth.

Anſ. This Mediator muſt bee found among men, euen one of the ſonnes of men. *1. Cor. 15. 21.* for that man ſinned, and man muſt free man from ſinne, euen that holy ſeede of the woman. *Gen. 3. 15.* and yet this man muſt bee greater then man or Angell euen the very Sonne of God, for elſe he could not ouercome death. *1. Cor. 15. 25.* very God and man. *1. Tim. 2. 5.* or God himſelfe manifeſted in the fleſh. *1. Tim. 3. 16.*

Queſt. 4. How may this bee that God and man ſhould make one perſon, or how may theſe two natures diuine and humane ſo much differing, be ſo vnited together?

Anſ. by the mightie working of the holy Ghoſt, for the Angell answered this queſtion vnto the Virgin *Mary* in theſe words. *Luke. 1. 35. The holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee, therefore alſo that holy one which ſhall be borne of thee, ſhall be called the ſonne of God.* And thus was this moſt admirable vni- on effected by the great worke of the holy Ghoſt, the ſecond perſon in Trinitie, the Sonne of God Ieſus Chriſt, aſ- ſuming our natuie became man and was our *Immanuel* or God with vs manifeſted in our fleſh.

Queſt. 5. How know you that Ieſus Chriſt, God and man is become ſuch a Sauour for you?

Anſ. By the Goſpell, as all the Elect haue knowne him from the beginning. And the Goſpell it is the moſt ioyfull ^{Gal. 3. 8.} and glorious meſſage which God ſent and manifeſted vnto ^{1. Pet. 4. 6.} the world from the beginning in ſundry formes and mea- ſures vnto the ^{Heb. 1. 1.} Patriarches, and in the moſt ſure word of the ^{2. Pet. 1. 19.} Prophets: but vnto vs it is made, by the Euangelists and Apoſtles more cleare then the light at mid-day, that it is the ^{Rom. 1. 16.} power of God to ſaluation to euery one which doth beleue: ^{1. Cor. 1. 30.} teaching and aſſuring the faith, *That Ieſus Chriſt is made vnto ^{1. Joh. 3. 16.} them of God, wiſdome, righteouſneſſe, ſanctification & redemption.*

H h. ij.

Queſt. 6.

The Deliuerie of Man-kinde.

Quest. 6. How differ the Law and the Gospell?

Ans. First, they agree well together: for first as touching the Author, one and the same God hath lent both vnto his Church: secondly, they are both of the same antiquitie, for both were preached in Paradise: thirdly, both sent for the same end, the saluation of the elect: fourthly, both a dead letter, without the operation of the holy Ghost: fifthly, both giuen by inspiration and written by holy men, as they were acted and moued by the holy Ghost thereunto: sixthly, both confirmed and sealed by mightie and great words: Seauenthly, and lastly, the contempt of both is death.

Secondly, they differ in these respects: first, the Law preacheth Gods iustice, the Gospell mercie. Secondly, the Law requireth obedience, the Gospell faith. The Law came by *Moses*, but that grace and truth of the Gospell came by Iesus Christ. The Law requireth inherent righteousness, the Gospell offreth vnto the beleuer an imputatiue righteousness, euen the righteousness of Christ because hee can not attaine to the righteousness of the Law: for if righteousness could come to any by the Law, then Christ had dyed in vaine.

Quest. 7. Doth the Gospell offer grace vnto all men: or shall all men be saued by Christ?

Ans. The answer is. *1. Tim. 2. 4. That God will haue all men saued, and come to the knowledge of the truth,* meaning by this generall note (all) the elect, and all degrees, and conditions of life whatsoever for all shall not be saued. *Es. 53. 11. My righteous seruant by his knowledge shall iustifie many, and shall beare their iniquities. Ioh. 3. 36. Hee that beleueneth in the Sonne hath eternall life, he that beleueneth not in the Sonne shall not see life, but the wrath of God abideth on him for euer.* If all were saued or ordained vnto life, then had God no freedome of eternall election of some vnto life.

Quest. 8. I see the beleeuers onely haue interest in Christ and his Gospell: proceede on and tell vs what is faith.

Ans. Faith is a gift of God, whereby wee giue assent, or beleefe to euery word of God written in the old and new Testa-

Reu. 15. 6.

Heb 2. 3.

Deut. 27. 26.

Io. 1. 17.

Deu. 27. 26.

Rom. 4.

Gal. 2. 20.

Rom 9. 10. 11.

Eph. 1.

The Deliuerie of Man-kinde. 122

Testament, or we may well describe it as the Apostle to the Hebrewes, *to bee the ground of things hoped for, and the demonstration of things not seene*, for first whereas the things we hope for are not with vs in present possession, faith giues rest and stay vnto our hearts concerning the truth of them, euen of all the insearchable riches of Christ. Secondlie, whereas the things wee hope for are inuisible, faith giues vnto our mindes a berter and more certaine demonstration of them, then wee can possiblie haue of any naturall thing, by sense or by discourse of reason, when our euidence is most demonstratiue from the causes: because faith is grounded vpon the infallible and most certaine euidence of Gods holy truth, there is a necessarie relation betweene faith and gods word.

But if yee desire yet a more speciall definition of faith we may truly say, that a true iustifying faith, or the faith proper to the elect, is a ^a supernaturall grace, which the spirit of ^a Eph. 2. 7. 8. God works in the heart by the ^b Gospell, whereby euery childe of ^b Rom. 10. 14. God doth ^c apprehend and apply Iesus Christ with all his bene- ^c 17. fites vnto himselfe. The speciall worke of faith is to apprehend the promise of grace. *Gal. 3. 14. That wee might receiue the promise of the spirit through faith*, or Christ in it, for hee is the substance of the promise and whole couenant: and with him we haue all things, which concerne our good in this ^{*} life, ^{*} 1. Tim. 4. 8. and in the life to come by the same faith.

Confidence is a fruite of faith, for no man can trust in ^{Eph. 3. 12.} God, till first hee bee perswaded of Gods fauour in Christ. The propertie of faith principally is to apprehend Christ, but ioyne loue to it, and it is effectuell in duties to God and men.

Quest. 9. Are there not other kindes of faith spoken of in the Scripture, besides the true iustifying faith proper to the elect?

Ans. There are three other kindes common to the elect and reprobate. First, an Historicall faith, in this note euen in the wicked, men and Angels: first, they know the truth of

H h. iij. of

The Deliuerie of Man-kinde.

of God written : secondly, they beleue the truth of Gods word, that it is the truth : thirdly they tremble.

The second kinde of common faith is the temporarie faith which goes a degree further then the historicall, which is to professe the Gospell but without sense of the power of it, or loue or liking to it, this faith may proceed yet to a great reioycing and to some barenly fruite, and yet is it but false and temporarie : first, because it neuer is of long continuance, for in the heate of afflictions it vanisheth away : and it is grounded on temporarie causes : first, a light, vaine desire of knowledge : secondly, praise of men : thirdly, on riches and earthly preferments, the common motiue of liking or disliking of religion with this kinde of men, the grounds of this faith then being vaine and vanishing, this faith therefore soone vanisheth away.

The third kinde of common faith, is the faith of miracles, when a man grounding himselfe on some speciall promise or reuelation from God, doth beleue that some strange and extraordinarie thing, which he hath desired or foretold shall come to passe by the worke of God. This kinde shall bee

1. Cor. 13.2. reiected in the last daie with the reprobate. *Mat. 7.22.*

Quest. 10. How is the true sauing faith wrought in vs, how growes it, and by what meanes is it cherished and preserved?

Ans. First, the holie Ghost by the ^a preaching of the Gospell, by ^b reading of the same, by ^c meditation, and by ^d conference with the holie Seruants of God workes faith in our hearts. Private reading of the Scripture and meditation gathers sticks, preaching and conference kindles Gods fire in vs, after followes praier and the vse of the Sacraments, for the confirmation of faith in vs, that the fire may grow vp to a flame, to burne vp, and to censure our dead works, by the power and grace of the holie Ghost, applying the blood of Christ vnto vs, which the hand of Faith receiueh and retaineth to the renewing and reforming of the mind, of the hart, and conscience, that the whole man after this admirable change

^a Rom. 10. 14.
^b 17.
^c Act. 8. 7.
^d Ps. 1. 2 & 119.
^e Act. 17.
Mal. 3.

Heb. 6. 2. and
9. 14.

The Deliury of Man-kinde. 123

change in repentance, as a new creature may serue the liuing God.

Secondly, when the seedes of this faith are first sown in our hearts by the holie Ghost by the meanes aforesaid : for a time our faith is but weake, like the hand of an infant, which can when hee is called put forth his hand, but receiue little and retaine lesse, his desire onelie is accepted for the deede. So in the faithfull when they are become poore in spirit, and in sight of their spirituall pouertie and nakednesse mourne, *Mat. 5. 3. 4. 5.* and in mourning are so exercised that they are truelie humbled : when (I say) they are so humbled that they doe not onelie desire to bee saued, but also hunger about all things to bee at peace with God through Iesus Christ. This hungry desire of grace with God is often commended and accepted. *Psal. 10. 17. Lord thou hast heard the desire of the poore. 143. 6. My soule desireth after thee as the thirstie land. Psal. 145. 19. He will fulfill the desire of them that feare him. Nehe. 1. 11. O Lord I beseech thee let thine eare now hearken to the prayer of thy Seruant, and to the prayer of thy Seruants who desire to feare thy name.*

This small beginning and weake faith, because of weake knowledge in the misterie of saluation, doth at the first yeeld assent to the truth of all Gods written word, desiring to gaine more knowledge and to liue sincerely according to the measure of knowledge & grace receiued : this faith I say, may well be called as yet an implicite faith, because it hath much folding and doubting : but being well exercised, and continuing in the meane of grace and knowledge, preaching, reading, praier, meditation, conference, vse of the Sacraments, singing of Psalmes, mercifulnesse to the poore &c. growes vp in time to bee a strong Faith. This I expresse and proue by the 23. Psalme, on this manner, When the great shepherde of our soules, our Lord and Sauour Iesus Christ shall haue fed vs well in the greene pastures of his word, when we haue druncke well of his sweete waters, the graces of his spirit, when by his word and spirit hee hath couerted our

soules,

The Deliuery of Man-kinde

soules, when hee hath well trayned and schooled vs in the pathes of holinesse and true righteousnesse, then beegin wee to make this comfortable conclusion of faith in our hearts.

3. Conclusions of faith against
3. kindes of feares commo
to all the faith-
full.
1. Feare of wants.
2. Feare of death.
3. Feare and doubt of elec-
tion and perse-
uerance.
Psal. 15. 1.
*Rom. 8. 1, 2.

The Lord Iesus Christ is my true Sauour and shepeheard of my soule. And out of this argument wee conclude three other conclusions of Faith: first, I am well assured I shall neuer want any thing that is good for my body and soule. Secondly, I shall not feare, that is, bee oppressed with feare, in the valley of the shadow of death, euen when death it selfe approacheth. Thirdly, against all doubts of election and grace of perseuerance. Doubtlesse kindnesse and mercie shall follow me for euer, that is, I shall liue in Gods fauour and Church on earth for a time, and in heauen for euer. Thus by degrees wee grow vnto that comfortable assurance of Faith, and to that sweet reioicing in hope of the glory of God.

And yet when a man is come to this ripenesse and perfection of faith, this man otherwhiles may bee so weake in the apprehension of Gods mercie, and in the assurance of the pardon of sinnes (specially if either hee hath liued in grose sinnes before his conuersion, or hath fallen to anie one after grace receiued) that albeit grace and peace bee offred most comfortably, both by the outward ministrie of the word, and the inward working of the spirit vnto the conscience, yet the assurance of grace and the spirit of adoption seales not the pardon till a man bee well humbled, and hath renued his repentance, albeit the Lord long before hath past the graunt of the pardon of those sinnes vnto him. *Dauids* example cleeres this vnto vs, The Lord pardons his grieuous sinnes of Adultrie and Murther: this is published by the Prophet and put (as it were) into his hand and heart: yet hee is not comforted in the assurance of the pardon, nor receiues the blessed seale of adoption, before he had long exercised and humbled his heart in repentance. Confer. 2. Sam. 12. 13. with the 51. Psalme.

Quest. 11. What are those things which a Christian must of necessitie beleue, and in beleeuing professe and confesse

The Deliuery of Man-kinde. 124

in the visible Church of God, before his people, and before his enemies, men and Angels?

Ans. To beleue with the heart brings a man to the assurance of righteousnesse, and to professe with the mouth Rom. 10. 10. is the way to saluation.

Wee are to beleue all and euerie word of God, specially the promises of the Gospell, which are vnto vs as the legacies of the last will of Iesus Christ, and when we shall haue knowne and beleued them, wee must for our further confirmation, and that wee may be discerned from all Atheists and vnbeleeuers, learne to make true confession of the faith we hold, in that forme we haue most excellently set downe in the Creede, commonly called the Apostolicall Symbole, or the Apostles Creed.

Quest. 12. Tell me, how many Creeds be there, and which is the best, and what they containe?

Ans. There haue beene many formes set downe since the Apostles time, and yet all of one and the same in substance. And they may well bee referred to three kindes. First, generall Creedes, receiued with the authoritie and the generall consent of the Catholick Church, as the Apostolicall and * *Nicene* Creede. Secondly, particular, Creedes either nati- *Ruff. 2. ch. 5.* onall, or of particular Churches, as of the Church of England, France, Scotland. Thirdly, proper Creeds, as that of *Athanasius*, and that of *Constantine* to the king of Persia, or of any one man: and these we may call the confessions of priuate men.

The Apostolicall Creed is most worthy, most ancient, most Catholike, and of greatest authoritie, commonly called the Symbole of the Apostles, a *Symbolum* because it is a speci- *Symbolum A-* all note to discern Christians from vnbeleeuers. *postolorum.* because it was gathered out of the writings of the Apostles and is most consonant with all the holy Scriptures, and all other Creedes are but an exposition and enlargement for the better cleering of this.

This Creed was deliuered in this forme: because the con-
uer-
I i

The Deliuery of Man-kinde.

uerts in elder ages, which came to professe Christ in their Baptisme were to make answere before the congregation to this question. *How dost thou beleene, or what beleeneest thou?* The answere hee made, was according to the forme of the Creed, *I beleene in God, &c.* This Creede sets beefore in a short view to helpe our memories all whatsoeuer wee are principally to hold and beeleeue concerning saluation. And these points here set downe be so necessarie and so linked together, that if ye denie any one, yee deny all, if yee renounce any one yee can not bee saued. Againe they are commonly diuided into twelue Articles or branches, which for our better edification may be set downe in this forme as followeth.

1 I beleue in God the Father almightie, maker of heauen and earth.

2 I beleue in Iesus Christ his onelie Sonne our Lord.

3 I beleue that Iesus Christ was conceived by the holie Ghost, borne of the Virgin *Mary*.

4 I beleue that Iesus Christ suffered vnder *Pontius Pilat*, was crucified, dead, and buried, descended into hell.

5 I beleue that Iesus Christ rose againe the third day from the dead.

6 I beleue that Iesus Christ ascended into heauen, and sitteth on the right hand of God the Father almightie.

7 I beleue that Iesus Christ shall come from thence to iudge the quick and the dead.

8 I beleue in the holie Ghost.

9 I beleue the holie Catholike Church, the communion of Saints.

10 I beleue the forgiveness of sinnes.

11 I beleue the resurrection of the flesh.

12 I beleue the life euerlasting. *Amen.*

Quest. 13 What are the speciall parts of this Creed?

Ans. This Confession of the Faith hath two principall parts. First, the confession of our Faith concerning God: first, the Father. *Act. 1.* secondly, the Sonne. *2. 3. 4. 5. 6. 7.* thirdly, the holy Ghost. *Act. 8.*

Second.

Of the Creed. 125

Secondly, the confession of our faith concerning the Church, that first, it is Catholike. *Act. 9.* Secondly, it hath the communion of Saints. *Act. 9.* Thirdly, it hath remission of sinnes. *Act. 10.* Fourthly, that it shall haue a holy resurrection. *Act. 11.* Fifty, that it shall haue euerlasting life and glory. *Act. 12.*

Quest. 14. First, what beeleeue and professe you in this Creed, and according to this Creed concerning God?

Ans. I professe and say in this Creede that I beleue in God the Father, I beleue in God the Sonne, and I beleue in God the holy Ghost. Neither doe I say thus for that I beleue that there are three Gods, but for that there are three distinct persons in ^a one most diuine essence euer to bee acknowledged, euer to bee distinguished ^b by their essentiall. ^a *1. Cor. 8. 6.* ^b *Deut. 4. 32. 39.* and incommunicable properties the one from the other. ^b *Mat. 28.*

And whereas I am to say thus, *I beleue*, I am giuen to vnderstand, that whereas there are among men in Arte two onely kindes of demonstration one by sense, and the other by discourse of reason, here the beleuer hath a third kinde by ^{*}faith farre more excellent then both, for faith onely and ^{*}Heb. 11. 1. 2. no reason of man shall euer giue vs any demonstration of the misterie of the Trinitie, or of any Article of the faith. For Faith lookes into the glasse of Gods holie truth, and finding that God hath so reuealed and manifested himselfe vnto vs, I am to beleue and rest vpon his holy truth. Whatsoeuer wee doubt of, wee bee to search whether there be not any word of the Lord concerning the matter, which being found wee giue our mindes to rest, knowing assuredly that the least title of the truth is more ^{*} firme then the whole ^{*} *1. Cor. 3. 26. 37.* frame of heauen and earth, and there shall not fall any thing ^{*} *Mat. 5. 18.* of the word of the Lord to the ground.

Quest. 15. What meane you by these words *I beleue in God*, and what promises respects Faith in these words?

Ans. First, I say thus much in effect that according to the measure of knowledge and grace recieued, I professe that I rest my soule vpon euery truth and promise which

I iij

God

The Deliuery of Man-kinde.

God hath ginen vs in his word concerning him or my selfe and my saluation.

Secondly, I know, professe, and am perswaded that the true God, three in persons one in substance is my God.

Thirdly, I professe that my whole affiance and trust is in this God alone, and that I haue wholly giuen vp my selfe vnto him to bee taught by his word, to bee redeemed by his Sonne, and to bee sanctified and gouerned by his holie spirit. Here it is cleere, first, that ignorant people cannot make any true profession of Faith, albeit they repeate the Creed ten thousand times: for the beleeuers must haue knowledge: this the Apostle testifieth saying, *how can they beleene in him of whom they haue not heard, how can they heare without a Preacher?*

Rom. 10. 14.

Secondly, if this bee true that to beleue in God requires a holy affiance in God, I must looke well to it, that I commit my soule and body, and all things I haue vnto Gods providence and custodie, this wee bee commanded by word and example: by word. *Psal. 37. 3-4. Trust in God, do good and commit thy way vnto the Lord and trust in him.* Againe, 1. *Pet. 4. 19. Let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull creator.* As a friend trusteth his deare friend with his best things, so must wee commit our very soules vnto Gods custodie. By example, the Apostle saith. *I am not ashamed of my sufferings, for I know whom I haue beleued, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* Let nothing carry thee to the creature from the creator vnder the crosse, and though all the world perish stand fast vnder his wings. *Psal. 91. 1.*

God doth greatly respect such as trust in him, 1. Chro. 34. 27. And contrarily reiecteth such as distrust, *Psal. 78. 21. 32.*

Thirdly, if to beleue in God bee to rest vpon his word and promises: then must I looke well how much I doe reioyce and trust and haue respect to his word so much is my faith and beleefe in God. Here remember, *Psa. 56. 34. where David knits these things together. When I was afraide I trusted in thee, I will reioyce in God because of his word, I trust in God*

Of the Creed.

126

God and will not feare what flesh can doe vnto mee. Speciall promises here to bee respected are these and such like. *I will be God vnto thee, and thy seede after thee. Gen. 17. 7. The Lord, the Lord strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie transgression and sinne. Exod. 34. 6. 7.* This God (in whom I beleue) is a spirit eternall, infinite, most wise, immutable, most wise and most iust, one in essence, three in persons. This God fills heauen and earth: first, by his essence, *For in him we liue, and moue and haue our being. Act. 17. 28.* Secondly, by his power, *of him, through him, and for him are all things. Rom. 11. 36.* Thirdly, by his presence and providence for hee ruleth and disposeth of all creatures, causes and effects in heauen and earth and bringeth them all to that end which in his owne most holy wisdom he hath appointed.

Quest. 16. Now proceed to the three titles here set downe in the first article.

Ans. First, I take it in this Article I may well expresse my meaning and Faith on this manner.

First, I beleue in that God who is the Father of Iesus Christ by nature, and my Father in Christ by adoption.

Secondly, I beleue that God the Father of Christ, and my Father in him, is *Almightie*, the soueraigne Lord of Lords which hath all power and authoritie in his owne hands.

Thirdly, I beleue that God the Father of Christ, and my Father in him is the *maker of heauen and earth*, and so consequently, the preseruer and vpholder of all things.

First, for this title (the Father) doe not adde this word to the former without a distinction, for the father is not God onely, but God is the Father, Son and holy Ghost. If any man would conceiue in minde rightly of the diuine nature of God, hee must conceiue of God, or of his diuine essence absolutely: if hee would conceiue and meditate of any of the persons, hee must thinke and consider of the same relatively with personall proprieties,

I i. iij.

Here

The Deliuery of Man-kinde.

Here some haue doubted because the Father is set in the first place, whether the Sonne and the holy Ghost haue their beginning of the Father. The answer is, the Sonne and the holy Ghost haue not a beginning of their nature, or of their diuine essence of the Father, but of their person onely: the person of the Sonne is from the Father by an euerlasting gouernement, and of the holy Ghost is from both by an euerlasting proceeding: but the diuine essence of these three persons is vncreate, vnbegotten, and proceeding from none.

And wee must remember to hold fast this mystery of the Trinitie, first, that wee may discern this true God from all false Gods: Secondly, that wee may conceiue in our mindes rightly of God, euen as hee hath manifested himselfe in his word: Thirdly, and it is not sufficient to Saluation to beleeue in God confusedly, but we must beleeue that God the Father is our Father, God the Sonne is our redeemer, and that the holy Ghost is our comforter and sanctifier. And we must not worship the Father without the Sonne and the holy Ghost, nor the Sonne without the Father and the holy Ghost, nor the holy Ghost without the Father and the Son, for then wee worshippe an Idoll of our owne braines inuention.

The first person in Trinitie is called a Father in respect of nature and of grace: first, by nature in respect of his onely begotten Sonne Iesus Christ, next by nature, for that all things that are, haue their being and mouing in him and for him. Next, hee is a Father in respect of grace, because hee doth adopt and accept all the Eleet for his children in Iesus Christ: first, God the Father begets the Sonne before all eternitie: Sonne and the Father equall in time, but in naturall generation the Father is before the Sonne. Secondly, God the Father committeth to the Sonne his whole affaires, so doth not, nor can the earthly Father, but hee should come to nothing. Thirdly, hee begets the Sonne in himselfe and not without.

We can haue
no faith in the
thing which is
utterly vn-
known.

Rom. 11.

Com-

Of the Creed.

127

Comforts which follow this Faith.

First, the Diuell is no more our Father. *Iohn. 8. 44.* but wee haue a prerogative by our Faith in Christ to bee Gods children. *Iohn. 1. 12.*

Secondly, a moderate care will serue for the things of this life: for if I bee a child in Gods familie, the heavenly father will not faile mee: for I know that in a familie the Father prouideth for all. *Mat. 6. 26. Heb. 13. 6. 7.* And Christ saith, *Your heavenly Father knoweth all your wants.*

Thirdly, if God bee our Father hee will tenderly respect vs in all our infirmities, tentations, and grieuances in this life. *Psal. 103. 13.*

Fourthly, if God bee our Father his loue is immutable, albeit wee bee changed euery day, yet hee is euer the same. *James. 1. 17.*

Fifthly, if God bee our Father wee may freely come to his presence continually, and acquaint him with all our griefes. *Luke. 11. 13.* and if wee call instantly for the best things hee hath in store, yea euen for his holy spirit, he will graunt our request.

Secondly for the title, *Almightie*, here I professe that I am perswaded and assured that the true God, which I serue and vpon whom I wholly depend, is not like the weake false gods (which perish) but as hee is willing in Christ Iesus, so is he all sufficient to performe all his promises vnto mee, and to deliuer mee, and to keepe mee from all dangers both of body and soule, temporall and eternall.

Comforts which follow this Faith.

First, albeit thou hast beene a grieuous sinner and of long continuance in sinne, yea, in most grosse and vile sinnes: yet this great God is most able and all sufficient to loosen by Iesus Christ all the works, and power of Sathan, if thou wilt renounce

The Deliuerie of Man-kinde.

renounce thine vnbeleefe, and seeke God in Christ by his word in Faith vnfaigned, and in repentance, forrowng seriously, and renouncing all dead works. *Rom. 11.23. Heb. 6.2.3.*

Secondly, this is a singular consolation in all the troubles of this life, that I am thus perswaded in mine hart that God is my louing Father, and an *Almightie* Father, most sufficient (as hee is willing) for good in all respects. *John. 10. 29.*

The third title *Maker of heauen and earth.* And here I say this much in effect, that I know by the light of Gods word, and am perswaded in mine heart by the work of Gods spirit, by whose grace I professe and confesse that the true God, which I serue, is hee which created heauen and earth in the beeginning, which preserueth and vpholdeth heauen and earth, and all things therein to this day, and shall doe it to the worlds end: disposing also of all things euen the least accident, which the heart of man can thinke vpon in any of his creatures, according to his owne most holy will and wisdom. For I doe not now imagine (as some heathens haue done) that God stirs and moues the world by an vniuersall motion, but also cherisheth, careth for, and susteineth euery thing by a singular providence. And this is that I professe in these words.

Here it may be doubted first, that it is said the father hath made all things, seeing it is certaine, the Sonne and the holie Ghost did ioyn in this worke?

Ans. First, these words of the Creed stand distinctly thus: I beleue in that true God, which is Father, Sonne and holie Ghost, secondly, which is Almighty: thirdly, which is Creator of heauen and earth.

Secondly, it may be doubted: if he hath created all things, then surely hee hath decreed all things: if hee hath decreed of all things how then comes in sinne into the world?

Ans. God doth not simply will or decree sinne, but in part and with respects. First, not as it is sinne, but so farre forth as sinne is either a punishment, chastisement, tryall, action, or hath being in nature. Secondly, God can so vse euill instruments

1. Ioh. 5. 4.
Psal. 23. 4.

3. Difference
betweene the
true God and
false: As,
Esay. 45. 6. 7.

Heb. 1. 1. 2.
Ioh. 1. 2. 3.

Of the Creed.

128

ments that the work done by them, being a sinne, shall neuertheless in him bee a good worke, because hee knowes how to vse euill instruments well, as *Indas, Pilate, Cayphas,* and the rest in crucifying of Christ. *Act. 2. 23.*

Thirdly, if the blessed Trinitie made heauen and earth in the beginning of nothing, onely by a * word speaking: it may bee demanded what this word was? **Psa. 148. 9. Gen. 1. 3.*

Ans. The word of God in Scripture is taken three waies: first, for the substantiall word which was before the creation, and this is Christ. *John. 1. 1.* Secondly, for the sounding, or written word of God in the Scriptures. Thirdly, for the powerfull word of God, which is nothing else but the pleasure, will and appointment of God.

Comfortable meditations vpon this point of the Creation of the world.

First, the doctrine of the Creation, and meditation in Gods works is commended often: as *Psal. 111. The works of God ought to bee sought out of all them which feare him.* And the skilfull workman thinks himselfe much disgraced to haue men passe by and not to respect his work: So is it with the Lord when his people passe by this meditation, this serueth much for instruction and consolation, for in the works of God wee may see Gods power, wisdom, loue, mercie, providence. And how greatly God respecteth this, appeareth in that he appointed this as a speciall seruice done vnto him in the sanctification of the Saboth. *Psal. 92.*

Secondly, when I say I rest vpon the Creator of heauen and earth: it yeelds vnto mine heart a speciall comfort thus: God will assuredly keepe me in all dangers, for like as no man is so tender ouer any work as hee that made it, for hee can not abide to see it any way abused. So God being a faithful Creator tenderly loues all his Creatures. And if the worke any way happen to miscary hee will turne it euery way to frame it againe to his will, as the Potter, but if no

K k

meanes

The Deliuary of Man-kinde

meanes can preuaile he dasheth it all in peeces.

Quest. 17. But what say you here concerning prouidence, for if God made the world of nothing, surely by the same power he vpholdeth and preserueth all things in heauen and earth.

Ans. Prouidence is the mightie power of God sustaining and ordering all creatures in heauen and earth, and disposing of all causes and effects, and bringing all things to that end which in his owne secret counsell hee hath appointed, *God is a faithfull Creator.* For God did not onely make heauen and earth, and so leaue them, as Masons and Carpenters leaue houses, when they are built vp, but by his prouidence still watcheth ouer all, gouerneth and disposeth of all that hee hath made.

First, the Scriptures testifie this. *Psal. 115. Our God is in heauen and doth whatsoever pleaseth him. Act. 14. 17. God hath not left himselfe without witnesse, giuing vs raine and fruitful seasons, filling our hearts with meat and gladnes. Act. 17. 25. Hee giueth vnto all men life, and breath and all things.*

Secondly, wee see a goodly order as of the whole frame of heauen and earth continued beefore our eyes, So of the members and parts of it: and all to serue God as hee is wise and prouident that ruleth all.

Thirdly, the terrors of an euill conscience in malefactors argues plainly that there is a prouidence of God, respecting and gouerning all things: for if conscience can so finde out a sinne, and so torment a man, as *Nero* after hee had murdered his mother, and *Iudas* after hee had betrayed his master, how much more shall God the Lord of the conscience finde out all things. *1. Iohn. 3. 20.*

Lastly, the complement of all prophecies in Scripture so fitly answering in all circumstances and respects all diuine predictions from the beginning, argue plainly that almighty God disposeth all things.

Quest. 18. Doe you meane that gods prouidence doth extend it selfe to all actions and motions of men and Angels,

if

Of the Creed.

129

if so, what shall wee say to wicked actions, surely God hath no more but a sufferance in them.

Ans. Such as say so want iudgement and follow not the Scriptures of God, for euerie action in it selfe is good: the sinne which is in any worke, is to be imputed to the instrument which doth it. In the sale of *Ioseph* the brethren meant it for euill, God meant it for good. The like is to be said of *Davids* affliction by *Achitophell* and *Abshalon*, of the death of *Christ* by *Iudas* and the Iewes: yea, the very Diuels are * chained continuallie by his prouidence, or else it were wide with vs all on earth.

Obiect. Where Gods prouidence ruleth there is order: but wee see but confusion and disorder in all parts of the earth.

Ans. There is confusion and disorder since sinne came on earth: and *Sathan* and sinners continually fight for confusion: but God in the very midst of confusion, by his prouidence euen among Pagans, stirreth vp instruments to obserue order, as we see in all well gouerned common wealths which haue beene or bee among the Gentiles.

Obiect. It is a heauie temptation to the godly to see themselves in greatest wants and miserie on this earth: and this causeth them to doubt of prouidence.

Ans. First, the 37. and 73. Psalmes were written purposely to answer this and the like obiections of our flesh against prouidence.

Secondly, the Lord giuing his children spirituall graces which hee denies all the vnbeleeuers of the earth, causeth them to rest more contented with the least portion, then the wicked are or can bee if they did possesse all the blessings of the earth. *Psal. 23.*

Lastly, the Lord by their wants and afflictions intend nothing more then to weane the hearts of his children from earthly things, and to settle them on the heavenly riches which are purchased and laid vp for them in heauen by Iesus *Christ. Col. 3. 1.*

Quest. 19. What duties and comforts follow this faith.

K k. ij.

in

The deliury of Man-kinde

in gods prouidence ?

Pfal. 13. 9.

Ans. First, this all-seeing prouidence being present with vs in all places and actions, wee are to looke well about vs in all our wayes not to offend so great a master, but to walke as hand in hand vprightly before him, as euer in his presence: it is his charge: *I am God all sufficient, walke thou before mee, and be thou vpright, Gen 17. 1. Iob. 1. 1.*

2. Sam. 16. 10.

Secondly, this faith in gods prouidence breedeth contentation, the daughter of pietie. *1. Tim. 6. 7.* and causeth patience in afflictions: for wee must say with *Iob* and *Dauid* it is the Lords prouidence hath done this, *who dare then say, wherefore hast thou done so.* As body and soule during life are euer together, albeit wee see but the body onely, so Gods prouidence is euer ioyned with the thing done, albeit inuisible to the eye of the bodie, yet not to the eye of faith, which beholds the inuisible God. *Heb. 11. 1. 26. 27.*

*2. Sam. 16. 22.
Rom. 8. 28.*

Lastly, Faith in gods prouidence bringeth a heauenly securitie, wherewith Gods Children are notably fenced after experience of Gods prouidence, as wee see in *Dauid* after his experience. *Psal. 23.* and *91.* and *Paul. 2. Tim. 4.* not long before his death.

Quest. 20. Now proceed on to the second branch of the first part of the Creede, which concernes principally (as I thinke) our faith in our Lord Iesus Christ.

Ans. The words first are to be read thus: *And I beleene in Iesus Christ, &c.* to the last words, *shall come to iudge the quicke and dead:* for all this portion is concerning Christ and our faith in him: Where wee may obserue generally.

First, his titles foure in number: first, Iesus: secondly, Christ: thirdly, his onely Sonne: fourthly, our Lord.

Secondly, his natures: first, diuine, very God, for *the onely begotten Sonne of God, conceived by the holy Ghost:* secondly, humane: *Borne of the Virgin Mary.*

Thirdly, his offices: first, hee is Christ the king anointed by his Scepter to rule ouer all: secondly, hee is Christ the anointed Priest by his death to saue * all: thirdly, hee is Christ

*Elect.

Of the Creed.

130

Christ the annointed Prophet by his Gospell to teach all.

Fourthly, in the great worke of our redemption by him wee are to note: First, his sufferings and humiliation, and in it three degrees: first, his death: secondly, his buriall: thirdly, his descention into hell. Secondly, his glorious exaltation, and here are three degrees: first, his Resurrection: secondly, his Ascention: thirdly, his Session at the right hand of God, &c.

First, of the title Iesus: when wee adde the words, *I beleene in Iesus,* wee make profession and confession that wee know, beleue in, and rest vpon Iesus Christ: And this is: an excellent profession, and to it belong great * promises of things temporall and eternall. *Iob. 14. 1.*

But first here when I say *beleue in Iesus,* I haue good reason so to say and so to doe: first, for that I finde my Sauour Iesus Christ to bee God euerlasting of the same substance and essence with God the ^aFather, and God the holy ghost. Secondly, because the father commandeth ^bme to loue him, and beleue in him. And so the Sonne himselfe expoundeth his fathers ^ccharge, adding this also that to *beleue in Iesus Christ,* is the very worke of God in our hearts. *Iohn. 6. 29.*

This name Iesus was for good cause giuen him of his ^dfather. The Angell rendreth the reason when hee saith, *for he shall saue the people from their sinnes.* And there is none other Sauour, neither ought saluation to bee sought in any other. True it is that *Ioshua* was so called, because hee was a liuely type of this Sauour in leading Gods people to that temporall rest in Canaan. So are godly Princes, Prophets, and ministers called ^eSauours, because they are Gods instruments both for temporall deliuerances, and eternall saluation. But Iesus Christ is truly so called and properly, because hee saues Iewes and Gentiles, his elect of all nations, by his onely merits actiue and passiue in his life and death: and for that hee applies by his holie spirit the vertue of his death and resurrection vnto euery one of his elect in his good time, both to crucifie and kill the power of sinne in them, and to

K k. iij.

quicken

The Deliuerie of Man-kinde.

quicken them to serue him in all holinesse and righteousnes, and to cheere their hearts in all euils of this life. So then hee is the onely true and perfect ^f Sauour, and iustly so called.

1. Cor. 1. 31.
Gal. 3. 4.

Quest. 21. Now what vse is there and profit, and comfort by this faith?

Ans. First, here I doe and must acknowledge, that I feele and finde that before Christ receiued me to mercie I was vtterly lost, and in the state of them which are vnder wrath:

Mat. 18. 11. and
15. 24.

for this cause Christ saith hee *came to saue them which are lost.* Every beleeuers fees: that without Iesus hee is but as a lost thing, and vtterly forlorne, and to be cast away for euer.

Secondly, by this faith also must euery beleeuers bee comforted all his life. It is the greatest matter of consolation in this life that wee haue, that whereas wee meete continually with afflictions in this life, yet this cheereth our hearts wee haue a Sauour, which is faithfull and mightie and who will keepe vs vnto his euerlasting kingdome. This is that faith which cheered Adam in Paradise, and all the beleeuers from the beginning. And to this end the Angels said to the shepheards. *Behold I bring you tidings of great ioy that shall bee to all the people, that is, that vnto you is borne in the Citie of Dauid a Sauour which is called Christ the Lord.* Luke. 2. 10. 11.

Thirdly, the papists and wizards and Exorcists which abuse this holy title and name of Iesus in their holy water, and exorcismes, and coniurations doe greatly blaspheme against this holy faith in Iesus Christ: because they doe relie (as their diuels teach and perswade them) vpon the bare name of Iesus, abusing it in their practises: as those Iewish exorcists did in Pauls time, *They tooke in hand (saith Luke) to name ouer them which had euill spirits the name of the Lord Iesus, saying we adiure you by Iesus whom Paul preacheth.* Act. 19. 13. Albeit they abuse it greatly by their false faith: yet wee may haue comfort when wee resting by a true Faith on Iesus, doe call by this name instantly vpon him, saying *Lord Iesus helpe,* and *Lord Iesus receiue my spirit.* Act. 7. 59.

Quest. 22. Proceede on to the second title I beleene in Christ

Of the Creed.

131

Christ: and tell me where bee you commanded so to call the Sonne of God, and so to beleue, and what you meane by this title?

Ans. This title is vsed in all the prophecies of the old Testament concerning the Messias, and in all Scriptures of the new Testament, where those promises and prophecies are testified to bee accomplished as by conference of these Scriptures may be seene. *Psal. 45. ver. 6. 7. and Dan. 9. 24. 25. 26.* prophecied in the old Testament. *Luke. 2. ver. 10. 11. and 25. ver. 4.* complement in the new Testament. Againe Where Iesus is promised. *Esay. 61. ver. 1.* performed. *Luke. 4. 16. 17. 18.* called Christ. And againe, Prophecied. *Psal. 2.* accomplished. *Act. 4. 25. 26. 27.*

This title of *Anointed* among the Iewes was given onely to three kinds of callings, Kings, Priests and Prophets. Now This title giues for that this one blessed person is called, sent and anointed three callings. of his Father a King to rule all, a Priest to make expiation for all that shall bee saued, a Prophet to teach all: therefore iustly and truly is hee called for his excellencie *the Christ, the Lords anointed.*

And whereas hee is said to be *anointed with the oyle of gladnesse aboue all his fellowes.* *Psal. 45. 7.* wee must vnderstand that the prophecie is truly verified, first, in that the Christ truly Father hath conferred these three offices on him onely and said to bee anointed. neuer vpon any other man or Angell: Secondly, for that he was anointed richly and wonderfully immediately by his father, others typically by the hands of men: Thirdly, for that none did euer receiue the holy ointment of God in that measure: *for the Spirit of the Lord rested vpon him, the Spirit of Elia. 11. 2. wisdom and understanding, the Spirit of counsell and of fortitude, the Spirit of knowledge and of the feare of the Lord.*

Our Lord Christ as hee is God equall to his Father hath Wherefore no neede of gifts, but is the rich Lord of all, and giues freely: but as hee is our Redeemer and in our nature is to execute the offices aforesaid of King, Priest and Prophet, hee hath need of this ointment, that is, of all these graces, and hath

The deliury of mankinde

*To 3.34.

*Col.2.9.

*Eph.4.7.

hath receiued them in number more then men or * Angels, in perfection greater then men or * Angels. Hee hath receiued them I say, this person God and man, first, for the execution of his offices, next, that he might confer them on his members euery one in some * measure, *that of his fulnesse we may all receiue this oyle of gladnesse to cheere our hearts, and grace for grace*, that is, for that hee is full of grace, therefore haue wee receiued this holy spirit of sanctification as deriued into vs from his fulnesse, which we feele stirring in some measure in our hearts called *the Oyle of gladnesse*, beecaue it descends downe from him vpon his members, to the inspeakable cheering of their hearts.

1. A Prophet

So then Iesus Christ is that great Prophet annointed and sent from God to manifest vnto vs his secret councell and will concerning our redemption, and consequently our eueralasting saluation: of him spake *Moses. Deut. 18. 15.* as it is alleadged by Saint Peter. *Act. 3. 22.* and by Saint Stephen. *Act. 7. 37.* *Moses said vnto your Fathers, the Lord your God shall raise vp vnto you a Prophet, euen of your brethren like vnto mee, yee shall heare him in all things, whatsoeuer hee shall say vnto you: for it shall bee that euery person, which shall not beare that Prophet shall bee destroyed out of the people.*

2. Priest.

El. 53.

Secondly, hee is that great high Priest which with his owne onely sacrifice, offering vp his soule and body vnto his Father for vs, hath made such an expiation, as hath purchased an eueralasting redemption and peace for all the elect: of this office yee haue the prophetic in the old Testament. *Pf. 110.* the complement and veritie in the New. *Heb. 7. 2 1. and 10. 12.* This Sacrifice albeit offred long since, yet the vertue of it as it saued the elect from the beginning, so shall the efficacy of it continue to the worlds end. *Heb. 13. 8.* Againe, this high Priest still executeth one part of his office, for hee sitteth in heauen, and continually maketh intercession for vs. *Rom. 8. 34.* and *5. 10.* and *Iob. 17. Chapter.* and *1. Iohn. 3. 1. 2.*

Lastly, hee is that annoynted King which ruleth his people

Of the Creed.

132

ple for euer with the rodde of his mouth: as it is prophesied of him. *Esay. 11. 2. 3. 4.* and *Psal. 2. 6.* and verified. *Mat. 28 18.* *Luke. 1. 33.* *Hee shall raigne ouer the house of Iacob for euer, 10. 10. 28.* and of his kingdome shall be none end.

Quest. 23. What comforts yeelds this faith in Christ, to the beleuer?

Ans. First, by this I rest thus perswaded in mine hart, that my Lord and Sauour Iesus Christ will not leaue me without some competent measure of his oyntment, that is, of his holy spirit, to guide me to heauen; of this Saint Iohn. faith. *1. Iohn. 2. 27.* *The annoynting which yee haue receiued of Mat. 13. 11.* him dwelleth in you and teacheth you in all things, we are to looke well to this teacher and to attend him both when hee speaketh outwardly to our eares: *Heb. 3.* that his word may dwell plentifully in vs. *Col. 3. 16.* and when hee speaketh inwardly to our hearts. *Esay. 30. 21.*

Secondly, by this faith in Christ I rest perswaded, that the great high Priest of God hath made such a Sacrifice, that by it hee hath purchased an eueralasting reconciliation for me with his Father, and so loueth mee, that hee pleades at *1. Iohn. 2. 1. 2.* all turnes, and in all occasions vnto his father for me.

Thirdly, by this faith in Christ: I am also comforted for that I see and feele that by conferring on mee some measure of this admirable ointment, I am so aduanced that I am of their number, whom hee hath made *Kings and Priests vnto his Father. Reue. 1. 6.* for whereas I was in bondage to Satan, sinne, and death. *Eph. 2. 1. 2. 3. 4.* hee hath not onely loosened me out of this seruitude, but also hath given me power and grace to sway and rule in some sort these mine enemies, which before grace ouer-ruled me: and to proclaime continuall warre against the flesh, the Diuell, and the world so long as I liue on earth. Againe, I am here exceedingly comforted, for that I am now come vnder his protection that ruleth and curbeth all men and Angels, both his and mine enemies, for I know hee can and doth so bridle them, that they can neither hurt his glorie nor my saluation; but euen

L 1.

against

The Deliuery of Man-kinde.

against their will aduance both : hereby, I say, I am greatly comforted : for that *I know whom I haue trusted, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* 2. Tim. 1.12, for like as it must needs bee that all they be sad and heauie at heart, that doubt or wot not vnder what Lord they are in this life, whether vnder Christ or Sathan : So it can riot be but that they must bee right ioyfull who by their inward testimonies and seales are assured they be vnder Christ the king of righteousness. *Luke. 2. ver. 10. 11.*

Lastly, for that I haue receiued this holy ointment, and for this cause beare the name of a christian, I see and know that I am euer bound to performe two duties, first, to God, next to man. To God first, for that hee hath made me a Priest I am bound to offer first mine owne selfe (as his Son did) *a liuing Sacrifice vnto God.* And this must appeare, first, by mine affianced in ^b him : secondly, by my subiection to his ^c word : thirdly, by calling ^d vpon him : fourthly, by ^e praising him : fifthly, by distribution to the ^f Saints : sixthly, by humbling my selfe in repentance and ^g sorrow for sinne, with *such Sacrifices God is pleased,* and wee haue good testimonies that wee bee sound Christians, and truely beleue in Iesus Christ. Secondlie, I must endeuor that I make others partakers of this ointment with mee : for this is one speciall cause wherefore the Lord giues it vs, that wee might be his instruments to conuaie and communicate the same vnto his elect as much as in vs lyeth, for euerie Christian is a Prophet of God by his calling, and therefore must doe the work of a Prophet. *Psal. 51. 12. 13. Restore to me the ioy of thy saluation and stablish me with thy free Spirit, then shall I teach thy wayes vnto the wicked, and sinners shall bee conuerted vnto thee.* *Luke. 22. 32.*

Quest. 24. Proceed to the third title : *I beleene in the onely begotten Sonne of God.*

Ans. Here I professe two things : first, that Iesus Christ is the Sonne of the liuing God : secondly, his onely begotten Sonne,

Of the Creed.

133

Sonne : for the first I vnderstand by the light of his grace and holie word, that as hee is God, he is of himselfe neither beegotten nor proceeding : but as hee is a sonne hee is not of himselfe, but the Sonne of the Father beegotten beefore all worlds of the substance of the Father. And albeit this bee hard to set forth the forme and maner of this generation, yet wee may safely speake with the Scriptures, that the sonne is the *brightnesse of his glory, and the ingraued forme* Heb. 1. 3. *of his substance* : And with the godly Auncients, *that the Son is of the Father as light of lights, not proceeding but begotten.* So this generation is by an vnspcakable communication of the whole essence of the Godhead of the Father to the Sonne : in receiuing whereof the Sonne doth no more diminish the maiestie or godhead of the Father then the light of one torch or great light, doth the light of an other from which it is taken.

Sundrie persons most impiously haue taken this title vp. Christ is the pon them falsely to bee called Gods. Note it well whosoener Sonne of God, did it, from the beginning of the world to this day, he neuer wanted the fearefull signes of Gods wrath vpon him, our first parents for affecting diuine honour, lost all their excellencie, and became the children of wrath. *Herod was ambitiously impious this way, but sodenly the Angell of God smote him.*

The conuersion of the Gentiles is an argument of arguments to assure vs that Iesus Christ was the onely Sonne of God, against all Atheists of all ages : for how could that be that so many nations should turne subiects to his scepter, but that the diuine power of God was in this worke, and that this our Lord and God manifested in the flesh, was so mighty and powerfull in and by his Gospell to conuert soules vnto him. 2. Cor. 10. 3. 4. 5. 6.

Lastly, speciall rules of proportion require this that Iesus That Christ is Christ bee very God : first, It is a worke of omnipotencie to very God, bee a Sauour of body and soule : such a Sauour was Christ : secondly, there must bee a proportion betweene the sinne

L. 1. ij. of

^aRom. 12. 1.
^bPsal. 4. 5.
^cRom. 15. 16.
^dPsal. 141. 2.
^eHeb. 13. 15.
^fPhil. 4. 28.
^gPsal. 51. 19.

The Deliuery of Man-kinde.

against their will aduance both : hereby, I say, I am greatly comforted : for that *I know whom I haue trusted, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* 2. Tim. 1. 12. for like as it must needs bee that all they be sad and heauie at heart, that doubt or wot not vnder what Lord they are in this life, whether vnder Christ or Sathan : So it can not be but that they must bee right ioyfull who by their inward testimonies and seales are assured they be vnder Christ the king of righteousness. Luke. 2. ver. 10. 11.

Lastly, for that I haue receiued this holy ointment, and for this cause beare the name of a christian, I see and know that I am euer bound to performe two duties, first, to God, next to man. To God first, for that hee hath made me a Priest I am bound to offer first mine owne selfe (as his Son did) *a lining Sacrifice vnto God.* And this must appeare, first, by mine affiance in ^b him : secondly, by my subiection to his ^c word : thirdly, by calling ^d vpon him : fourthly, by ^e praising him : fifthly, by distribution to the ^f Saints : sixthly, by humbling my selfe in repentance and ^g sorrow for sinne, with *such Sacrifices God is pleased,* and wee haue good testimonies that wee bee sound Christians, and truely beleue in Iesus Christ. Secondlie, I must endeuor that I make others partakers of this ointment with mee : for this is one speciall cause wherefore the Lord giues it vs, that wee might be his instruments to conuaie and communicate the same vnto his elect as much as in vs lyeth, for euerie Christian is a Prophet of God by his calling, and therefore must doe the work of a Prophet. *Psal. 51. 12. 13. Restore to me the ioy of thy saluation and stablish me with thy free Spirit, then shall I teach thy wayes vnto the wicked, and sinners shall bee conuerted vnto thee.* Luke. 22. 32.

Quest. 24. Proceed to the third title : *I beleene in the onely begotten Sonne of God.*

Ans. Here I professe two things : first, that Iesus Christ is the Sonne of the liuing God : secondly, his onely begotten Sonne,

Of the Creed.

133

Sonne : for the first I vnderstand by the light of his grace and holie word, that as hee is God, he is of himselfe neither beegotten nor proceeding : but as hee is a sonne hee is not of himselfe, but the Sonne of the Father beegotten beefore all worlds of the substance of the Father. And albeit this bee hard to set forth the forme and maner of this generation, yet wee may safely speake with the Scriptures, that the sonne is the *brightnesse of his glory, and the ingraued forme of his substance* : And with the godly Auncients, *that the Son is of the Father as light of lights, not proceeding but begotten.* So this generation is by an vnspeakable communication of the whole essence of the Godhead of the Father to the Sonne : in receiuing whereof the Sonne doth no more diminish the maiestie or godhead of the Father then the light of one torch or great light, doth the light of an other from which it is taken.

Sundrie persons most impiouly haue taken this title vp. Christ is the pon them falsely to bee called Gods. Note it well whosoener Sonne of God did it, from the beginning of the world to this day, he neuer wanted the fearefull signes of Gods wrath vpon him, our first parents for affecting diuine honour, lost all their excellencie, and became the children of wrath. *Herod was ambitiously impious this way, but sodenly the Angell of God smote him.*

The conuersion of the Gentiles is an argument of arguments to assure vs that Iesus Christ was the onely Sonne of God, against all Atheists of all ages : for how could that be that so many nations should turne subiects to his scepter, but that the diuine power of God was in this worke, and that this our Lord and God manifested in the flesh, was so mighty and powerfull in and by his Gospell to conuert soules vnto him. 2. Cor. 10. 3. 4. 5. 6.

Lastly, speciall rules of proportion require this that Iesus That Christ is Christ bee very God : first, It is a worke of omnipotencie to very God, bee a Sauour of body and soule : such a Sauour was Christ : secondly, there must bee a proportion betweene the first

L 1. ij.

of

^aRom. 12. 1.

^bPsal. 4. 5.

^cRom. 15. 16.

^dPsal. 141. 2.

^eHeb. 13. 15.

^fPhil. 4. 18.

^gPsal. 51. 19.

The Deliuerie of Man-kinde.

of men, and the punishment of sinne: The sinne of men being against the infinite maiestie of God, must haue a punishment infinite: therefore such an infinite Redeemer. Thirdly, there was nothing could so quench the fierie darts of Satan, and the pollution of sinne in our consciences, but the blood of such an infinite Mediator. Fourthly, God herein doth manifest his grace and loue vnto vs, in that he giues vs such a redemption by his Sonne, and such a satisfaction as should not onely bee equall to our sinne, but also by many degrees goe beyond it.

And these very words that *Iesus Christ is the Sonne of God*, yee haue often set downe in the Scriptures. Confer these places. 2. Pet. 1. 17. Mat. 3. and 17. 5. &c.

So also is hee called the *only begotten Sonne of God*. John. 1. 14. *Ye saw the glory thereof, as the glory of the only begotten Sonne of the Father full of grace and truth.* and ver. 18. and Chap. 3. 16. And thus Iesus Christ our Lord, is the only begotten Sonne of God not by creation, nor by adoption, nor by reason of the personall vnion of two natures, but by nature, and as hauing of the substance of the Father before all worlds.

Quest. 25. What vse is there of this title, and what comforts follow this Faith?

Ans. This serues well both for humiliation and consolation: First, for humiliation thus: When I see that nothing could appease the wrath of God for sinne, but the hart-blood of his onely begotten Sonne: I see it cleere that without this Sauour all the Sonnes of Adam were in the wofull state of damnation, hauing so offended the high maiestie of God, that nothing could serue for reconciliation but the death of the Kings owne Sonne: the consideration and meditation of this, I say, ought to smite my heart with a holy feare of sinning against God, for that so great a price was laid downe for my sinnes.

Secondly, for our further consolation I am continually as to behold here the inspeakable and infinite loue of God.

John

Of the Creed. 134

John. 3. 16. so also to esteeme and value all the works following acted and done by Iesus Christ for mee, according to the worthinesse and excellencie of his person.

Thirdly, this gift of God in giuing vs his Sonne: in not sparing his owne Sonne, but giuing him for vs all to death, this gift I say, should moue vs continually to sing in our hearts, and to say with David, *My soule praise thou the Lord, and all that is within mee praise his holie name, my soule praise thou the Lord and forget not all his benefites, which forgineth all thine iniquitie, and healeth all thine infirmities, which redeemeth thy life from the grave, and crowneth thee with mercie and compassion.* *1. Praise God alwaies.*

Quest. 26. Proceede to the fourth title. Where is Iesus Christ called our Lord, and wherefore?

Ans. Hee is so called often in the scripture: the Angell to the shepheards so calls him. Luke. 2. 11. and Christ himselfe teacheth it out of the 110. Psalm that hee must bee so called. And hee is truly and iustly so called, because that redeeming our soules and bodies from the bondage of sinne, death and damnation, not with gold and siluer, but with his owne precious blood, hee may challenge vs for his Sonne by good right. And this may hee doe also by right of creation: as also by right of his place and office, as being the head of the Church, which is his body whercof I am a member. *1. Pet. 1. 12. 1. Cor. 6. 20.*

Duties and Consolations which follow this Faith are these.

First, I binde my selfe to an absolute obedience of euerie word of Christ, without any exception: and that I obey all my Superiours onely in him and for him. Mat. 23. 19. And I must doe him homage in body and soule, because he is Lord of both. 1. Cor. 6.

Secondly, seeing hee is become my Lord I must stand firme by faith in him and rest on him in all feares and euils of this

L. i. iij.

The Deliuery of Man-kinde.

this life, for hee will neuer faile mee nor forsake mee. *Ioh. 8. 5.* hee will not suffer any of his to perish. *Ioh. 10. 28.* for that all power is giuen him. *Mat. 28.*

Thirdly, all Gouvernours must remember to be as louing fathers to their inferiours for if they be not so they must giue an account to an higher Lord, who is set ouer them: this the Apostle teacheth *Ephes. 6. 9.* *Ye Masters Doe the same things vnto your seruants, putting away threatening, and know that euen your Master is also in heauen.*

Quest. 27. Thus farre of the foure titles, and of the first most excellent and diuine nature of the Sonne of God; now followes his humane nature, incarnation and the vnion of both natures in one person in these words *Conceiued by the holy Ghost, borne of the virgin Mary*: Tell me first, where is Christ said to bee conceiued by the holy Ghost?

Ans. In all Scriptures wheresoeuer he is called the Son of God: as *Rom. 1. 4. Mat. 3. 17. Ioh. 1. 14.* But these very Conceiued by words are found set downe by Saint *Mathew. Chap. 1. 18* the holy Ghost *20. Feare not to take Mary for thy wife, for that which was conueined in her is of the holy Ghost. And Luke 1. 35. The holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee, therefore also that holy thing which shall bee borne of thee, shall bee called the Sonne of God.*

2. Tim. 3. 16.

Concerning the Incarnation of the Sonne of God, wee must know that it is a great misterie and therefore here obserue.

Ioh. 1. 14.

Luke. 1. 35.

*Incarnation
a misterie.*

First, who is Incarnate? the second person in Trinitie: first, for that God by him created man, and therefore by him must hee bee recreated and redeemed: secondly, for that he is the essential Image of God, to restore the Image of God lost in *Adam*. So this I beleue the whole Godhead is not incarnate, nor any person but the Sonne, the person of the Sonne (I say) subsisting in the God-head.

Secondly, this I must say and beleue that hee was a perfect man in every respect like to *Adam*, sinne onely excepted, subject to all vnblameable and generall infirmities which apper-

Of the Creed. 135

appertaine to the whole nature of men, as passions of body and minde.

Thirdly, this I must beleue and avouch, that it was necessarie that he should become man: first, to satisfie God in, that nature wee offended: secondly, for that not one else could fulfill all righteousness which the Law requireth of vs but hee: thirdly, for that our redeemer must die for our sinnes: fourthly, hee must bee a Mediator and make requests and speake to God and man for a reconciliation, man before the fall could speake to God face to face, but now hee can not, nor may not come neere, but in the face and fauour of Christ, whose face is to bee found in the Gospell.

Duties which follow this Faith.

First, draw neere to Christ and cleaue vnto him, for wee see hee is come neere vs and become our *Immanuel. Esay. 7.* Secondly, here is a patterne and president for vs of inspeake-*Psalm. 122.* able humilitie. *Phil. 2. 6. 7.* There is a secret pride in all the sonnes of *Adam*, till God change their heart, and this pride the lesse wee discern it the more it is, and the more we discern it, the lesse it is.

This I obserue touching this incarnation of Christ, that his conception by the worke of the holy Ghost was wonderfull: for it was so done in the wombe of the Virgin, that albeit hee tooke of her very flesh which came of sinfull *Adam*, yet was the flesh of Christ, I meane his humane nature body and soule without sinne. To preuent that originall corruption which comes to man-kinde by naturall propagation, the great wisdom of God prouided that his Incarnation should bee by the immediate work of the holy Ghost, without any naturall generation or meanes of man on earth, or Angell in heauen or earth. *Heb. 2. 14.*

Quest. 28. Proceede on to speake of the birth of Christ: he was borne of the Virgin *Mary*, and of the vnion of natures diuine and humane in this one person.

Ans.

The Deliuery of Man-kinde.

Ans. Thus I beleue indeed, for so did the Patriaches and Prophets of old, because of the diuine Oracles which God gaue them concerning the Incarnation of the Sonne of God *Gen.* 3. 18. and 12. 3. 4. and 21. *Esay.* 7. and 14. and therefore much more ought wee seeing wee haue in the Gospell the complement of all those prophecies. *Luke.* 2. 7. *Mat.* 1. 25. so beleue in *Iesus Christ borne of the Virgin Mary*: that is, that hee was not onely conceived by the holy Ghost in the wombe of the Virgin, but also in time, and according to the course of nature borne of the sayd virgin, and brought forth into the world by her.

First, a dutie following this faith is this: thanksgiving for the Incarnation of the Sonne of God, as wee see by the examples of the Angels praising God for this benefite. *Luke.* 1. 14. the Virgin praising God for this benefite. *Luke.* 1. 46. And the holy Priest *Zacharie* praising God for this benefite. *Luke.* 1. 68.

Secondly, a consolation following this faith is preached vnto vs by the Angell. *Luke.* 2. 10. when hee saith, *Behold I bring you tidings of great ioy that shall bee to all people*: hence comes, first, peace with God: secondly, peace with our owne conscience: thirdly, with the holy Angels: fourthly, with all the creatures of God in the frame of heauen and earth.

The proper name of Christs mother was *Mary*, this is testified often in the New Testament. *Luke.* 2. 5. &c. This name is added for a more certaine and speciall description of his Mother, that my faith may bee the better certified of the truth of all diuine Oracles and Prophecies concerning him: for this holy woman being (as *Mathew* and *Luke* testifie) of the noble rase of the kings of *Iudah*, it is cleere that our Lord and Sauour *Iesus Christ* came of the seed of *Dauid*, and so of *Abraham* according to the promise. *Gen.* 12. and 49. *Luke.* 2.

Againe, shee is called *A Virgin*, both to let vs see the accomplishment of the prophecie. *Esay.* 7. 14. 22. and to assure vs of that is aforesaid, that is, that hee is the onely begotten Sonne

A double different among Jewes naturall by generation, and legall when one succeed another in the inheritance, being next by,

Of the Creed. 136

Sonne of God conceived by the holy Ghost, and not by the ordinarie course of nature.

And this blessed mother of Christ a holy * Prophetesse, * *Luk.* 1. 48. wee doe willingly honour her three waies, first, by thanksgiving to God for her: secondly, by a reuerent estimation of her: thirdly, by imitation of her excellent vertues.

And thus hauing seene by cleere euidence from the Lord, that our blessed Lord and Sauour, as touching his natures, is very God and very man: it resteth onely that we learne also by diuine demonstration that these two natures are vnited in one person.

First, here then wee must bee aduertised that there bee 2. Kindes of two Kindes of vnions: vnion in nature, and vnion in person. Vnions. Vnion in nature is when two or moe things are ioyned or vnited into one nature, as the Father, the Sonne and the holy-Ghost, beeing and remaining three distinct persons, are one and the same in nature, or God-head. Vnion in person is when two things are in that manner vnited, that they make but one person or substance: as the body and soule of man meeting together make one man. 1. In nature. 2. In person.

Secondly, this vnion of natures then here is this: the second person in Trinitie, or the Sonne of God doth assume to it a man-hood in such order that the same being void of all personall being in it selfe doth wholly and onely subsist in the second person in Trinitie, or depends wholly on the person of the Sonne: so that now it is a nature onely and not a person, because it doth not subsist alone as in other men.

Thirdly, this then I vnderstand and beleue here, that the euerlasting son of God, without any putting off of his diuine nature, without any commixtion or conuersion, was made that which before his Incarnation hee was not, to wit, very man by taking flesh by the power of the holy Ghost from the Virgin, and an humane soule created of nothing, both which natures being vnited together in a most admirable personall vnion, make one most blessed person, euen the most sacred person of our onely Lord and Sauour *Iesus Christ*. The vnion of natures described. Personal vnion.

M m.

Fourth.

The delivery of Man-kinde

Christ very
man.

Fourthly, and our Lord Christ hath in his humanitie so assumed all the essentiall properties of mans nature, *that he is become in all things like unto vs. Heb. 2. 17. sinne onely excepted*: for hee hath so personally vnited vnto himselfe our nature, that wee can not say properly of his passion, that onely the bare humanitie suffered (which yet is onely passible) but this wee are to say, that the person which is very God hath suffered in our nature.

Christ God &
man for euer,

Fifthly, and lastly, I must not beleue that the Lord Christ assumed our nature (as hee did sometimes vnder the Law, beefore his incarnation take to him the forme of man and Angell for a time) but retaines still and for euer, the very body and soule of man, howbeit now glorified: for the Apostle saith our Mediator not onely was, but also *is the man Christ Iesus. 1. Tim. 2. 5. liuing for euer to make intercession for vs. Heb. 7. 25. Rom. 8. 34.*

*Consolations following this Faith concerning
Christs pure Conception, Incarnation, and
this inspeakeable vnion of natures in this one
sacred person: are these.*

1 Christ a com-
fortable and fit
Mediator.

First, I vnderstand and conceiue hee is a most fit Advocate to his Father being very God, and a most comfortable Mediator for me, beeing very man well acquainted with all my greuances, and one I may boldly draw neere vnto. *Heb. 2. 16. 17. 18. and 4. 16.*

2 Christ had
experience of
our infirmities

Secondly, I conceiue also that hee hath beene so acquainted in our flesh with our temptations, that he hath a speciall experience of our infirmities in his owne sacred person: not that the Sonne of God had need of our affections and temptations to make him mercifull vnto vs, but for that we can best perswade our selues of his mercy when we learne that hee hath beene acquainted with our passions.

Quest. 29. Tell me now breefly what meane you by the properties

Of the Creed.

137

properties of the humane and diuine nature: and by the communication or coniunction of properties?

Ans. When I say and beleue that Christ did assume all the essentiall properties of mans nature, I meane hee tooke not onely the soule and body of man, but also euery qualitie and adiunct thereunto appertaining (excepting sinne) for he had the vnderstanding, the reason, the will and all the affections of man (without sinne) being *made like his brethren in all things. Heb. 2. 17.*

Secondly, againe when I beleue and say, that Christ did retain in this personall vnion of both natures, all the properties of his diuine nature, I meane these and the like, that hee was, this very person now, God and man, *Eternall, Almighty, Incomprehensible, Immutable, most Perfect*, for these and the like bee the properties of the diuine nature.

Thirdly, the communication of these properties (as Diuines speake, for the better vnderstanding of some Scriptures vttered concerning this sacred person) it this, when wee ascribe that which is proper vnto one nature vnto the other, because of the aforesaid personall vnion of both natures: as when the Apostle saith. *Act. 20. 28. God hath purchased the Church with his owne blood.* This maner of speaking is with respect to this vnion, and herein that which is proper to the humane nature is ascribed vnto the diuine: for that this sacred person which did this great worke with his owne blood is very God.

But here wee bee also to obserue that there is no communication of the essentiall properties of these natures, but in concreat only (as Logicians speake) not in the abstract, as we may say truely, and according to the doctrine of Godlinesse, that *God dyed for vs*, but wee may not say therefore, *the Deitie dyed for vs.*

Quest. 30. Tell mee yet more succinctly, what diuine reasons, haue you to shew the necessitie of this, that our Mediator must bee very God and very man, and that these two natures must thus admirably bee vnited together, and his con-

M m. ij.

ception

The deliury of mankinde

ception so pure?

1. Christ our mediator must be very God,

Ans. First, breefly for the first: hee must be very God. First, because hee had receiued a charge from his Father (which did require an infinite power) to wit by his merits and vertue to saue the elect, for it was needfull that his price should ouer-prise our sinnes.

Secondly, if hee had not beene very God, hee could not haue overcome death. *Rom. 1. 3. 4.*

Thirdly, for that it behooued him also to overcome and kill sinne and death in vs, euen in our consciences. *Ioh. 5. 24. 25.* and to quicken vs. *Rom. 8. 11.* by giuing vs the spirit of faith to apprehend all his merits, and to apply the same vnto our selues. Now who can giue the holy Ghost but God himselfe. *Luke. 11. 13.*

*1. Ioh. 3. 7. 8. Mat. 12.

2. Christ our blessed mediator must be very man.

Lastly, hee was to loosen and to destroy all the accursed works of * Sathan in vs.

Secondly, and for the second point hee must be very man.

First, that God might declare his vnchangeable iustice, and hatred of sinne, and his inspeakable loue and mercie to the elect: the first hee sheweth in punishing sin in his owne Sonne: the second hee declareth in that hee punisheth not our sinnes in our selues but in an other.

Secondly, that we might conceiue rightly of the brotherly affection of our Mediator towards vs: and how that hee which sanctifieth and they which are sanctified are all one.

Thirdly, for that God had confirmed it with an oth that the Messias should come of the loines of *Dauid. Psal. 133.* and 89. and of the seed of the woman according to the Gospell preached in the beginning in paradise. *Gen 3. 15.*

Thirdly, for the third poynt this I beleuee and auouch breefly that saluation could not haue beene obtained for man, vnlesse the nature of God and man were vnited together in one person.

First, because otherwise this work had not beene performed by the bloud of the Sonne of God, and so it had beene insufficient for vs.

Second-

Of the Creed.

138

Secondly, beecause the humanitie of Christ could neuer haue borne that punishment for sinne.

Thirdly, Saluation thus obtained could neuer haue beene maintained, but that these natures be thus knit together: for that Christ is and must be the pledge of our reconciliation for euer. *Psal. 110. 1. Mat. 22. 44.*

Fourthly, by this meanes we haue as it were kinred with God, in Iesus Christ, who is become our *Immanuel*, God with vs, or God manifest in our flesh. *Mat. 1. 1. Tim. 3. 16.*

Fourthly, for the fourth and last branch of the question I say and beeleeue that it was necessary that our Lord and Sauour should be pure, without the staine of sinne in his conception, and that the holy Ghost in this great work did se prouide.

First, for that the most glorious and diuine nature of God could neuer else be vnited vnto the humane.

Secondly, for that a sinner could neuer haue beene accepted to make this attonement or to offer vp any sacrifice for sinne.

Thirdly, for that hee could not haue sanctified others, vnlesse hee were the most pure and the most holy one of God in himselfe. *Heb. 2. 11. and Chap. 10. 9. 10.*

Thus then the Lord Iesus Christ our most blessed Redeemer hath taken to himselfe of the whole masse of mankind being wholly infected and poysoned with sinne, hee tooke, I say, one portion thereof, and did perfectly sanctifie it by the power of the holy Ghost, and out of it deriues perfect holinesse and sanctification vpon all his elect, by imputation of his merits for their iustification, and by his holy Spirit working in them inherent righteousnesse and sanctification that so they may serue him for euer in this life and for euer.

Quest. 31. Now proceed to the Articles following: *Hee suffred vnder Pontious Pilate, was crucified, dead, and buried, and descended into hell: what thinke you of these first in generall?*

Ans. These words containe, and set beefore vs all the degrees

M m. iij.

The Deliuery of Man-kinde

degrees of his humiliation: first, in generall in these words, *he suffred vnder Pontius Pilate*: Next the manner how, and the degrees of his humiliation, and suffering are specified: first, hee was crucified: secondly, hee dyed: thirdlie, hee was buried: fourthly, he descended into hell.

First, as concerning his sufferings in generall; I beleue hee wanted not passions all his life, from the houre of his birth vnto his death, and this that Euangelical Prophet foretold by the spirit of prophecie. *Es. 53. 2. 3. 4. 5. He hath neither forme nor beaultie: when wee shall see him, there shall be no forme that wee should desire him. Hee is despised, and reiected of men, hee is a man full of sorrowes, and hath experience of infirmities, wee hid, as it were, our faces from him, hee was despised, and we esteemed him not. Surely hee hath borne our infirmities, and carried our sorrowes, yet wee did iudge him as plagued of God & humbled, but hee was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes wee are healed.*

Hee suffred in all his life many sorrowes, in his natiuitie and infancie nakednesse and pouertie, as in the whole course of his life on the earth, hee suffred Sathan to tempt him, hee was ^a hungrie, hee was ^b thirstie, hee was wearie: hee suffred many indignities and reproches, by the Iewes and Herod, by the Scribes, Pharises, and Saduces, for all the Iewish sectaries, and Rabbines were set vp, as by the Diuell to shoot their arrowes against him.

And as touching his humiliation, this holy person before described was humbled in respect of both natures: for first his humanitie was subiect to the infirmities of nature, as also to the miseries and punishments due to man for sin. Secondly, for his God-head, albeit that can not bee changed, yet was it hid as vnder a cloud all the time of his abode on earth (without any great manifestation) till hee was declared powerfully by his resurrection, and ascension to be the onely begotten Sonne of God.

Here obserue for instruction and consolation. There is such

Of the Creed.

139

such a relation betweene the head and the members, and such an agreement: that looke how it was with him, so it must bee with all the faithfull: first, *he suffred*, then hee entred into glory, euen so must they doe: wherefore first note it is a wretched case for a man to bee euer in ease, as the rich man was. *Luke. 16.* and the other desired to bee. *Luke. 12.* neuer disquieted in body, soule, goods, or good name: for wee see by Christs example, that through many tribulations must wee passe to heaven. Here then must be a very speciall consolation for the Godly afflicted that they must bee crucified with Christ in earth, before they can bee crowned with him in heaven.

Quest. 32. Descend to this speciall Article: *Hee suffred vnder Pontius Pilate*: why doe you so beleue: what was this Iudge and what did he?

Ans. First, I so beleue, because the Lord hath so recorded by the Euangelists his passion. *Luke. 23. 14. 15. Iohn. 19. 14.*

Now as touching this Iudge it is certaine that he was the Romaine Emperours * deputie for that Prouince in Iewrie * *Luke. 3. 1.* where Christ was crucified. Hee did proceed with Christ in forme of Law as men are handled in Courts of iustice for capitall crimes: hee was cited or apprehended, hee was arraigned before *Pilates* tribunall seate, his indictment read, and proued by false witnesses, which were accepted for good, after this *Pilate* gaue sentence of death, and lastly, execution was done accordingly.

Obiect. But how came it to passe that the same Iudge should pronounce him innocent and yet condemne him as an euill doer?

Ans. The first was done by Gods determinate councill, that Gods Elect might euer see it, that their Redeemer dyed not for his owne sinnes: notwithstanding hee was condemned as an euill doer by the same eternall decree and counsell of God, because hee was to beare the iniquities of the Elect, and to make full satisfaction for the same.

Here

^aMar. 4.
^bIoh. 4.

1. Christ suffred in his humanitie.

2. How Christ may bee said to suffer in his deitie.

Rom 1. 2. 3. 4.

The Deliuerie of Man-kinde.

Herein then this is the meditation I haue by Faith: I do by faith bechold the Lord God himselfe exercising iudgement by the mouth of *Pilate*. Iesus Christ is set himselfe beefore the tribunall seat of God here on earth laden with my sinnes, ready to receiue the sentence of Gods iudgement, and to beare the wrath of God due to me for my sinnes: for hee put himselfe in our person as a wicked person, before this tribunall seate: and *Pilate* pronounced the sentence of God vpon him (hee thinking nothing lesse) for that sentence was ratified by God in *heauen*. For so the holy Ghost hath testified that nothing was done in all this arraignment, attachment, triall, indictment and execution, but by the Lords owne determinate counsell, and from him, as if all had beene acted before his owne tribunall seate of iustice. *Act. 2.23*. So then *Pilate*, *Iudas* and the rest of the Iewes were but instruments to serue for the execution of Gods eternall decrees and iustice.

**2. Chro. 19.6.*

God hath one purpose, the instruments of his providence men and Angels haue another.

Vse.

First, this ought continually to smite a terror into impenitent sinners, for there is no escaping from the iudgement of God but by this arraignment of Christ. Such therefore as receiue him not by faith in this life, shall be sure to hold vp the hand at the terrible barre of Gods iudgement.

Secondly, this arraignment to the beleuer is the matter of all his consolation. *Gal. 6.14*. for by this hee is freed from all those euils that daylie bee executed and shall bee for euer, as from the iust iudgement of God vpon the wicked.

Quest. 33. What speciall things be we to obserue in and before his arraignment?

**Iohn. 13.*

Preparation to dye well.

Ans. First, his preparation vnto his death testified by all the *Euangelists*: for when his time drew neere hee set his minde and heart to it, and signified plainly both by words and signes that his death approached, where wee are to learne that if the Sonne must prepare himselfe to death, much more ought wee most miserable sinners, who by reason of our manifold weaknesses and wants, haue need of a thousand preparations more then hee.

Secondly,

Of the Creed.

140

Secondly, that his willingnesse in this action might the better appeare he makes choice of a place, well knowne to **Iudas*, where his enemies might apprehend him safely **Iohn. 18.2.* without any feare or danger of the people. *Mat. 26.36.*

Thirdly, in that hee prayed so earnestly against the dangers and temptations which were then so imminent, and death approaching: wee bee taught to bee watchfull in the Watchfulness like case in all kinde of prayers and supplications vnto God.

Fourthly, wee are often to record his agonies in the garden, and all that euening before his passion, for the Euangelists in many words testifie the same. *Mark. 14.33.* He tooke *Peter*, and *Iames*, and *Iohn* with him, and hee beganne to bee afraid and in great heavinesse: and hee spake the very same vnto them, *My soule is very heavy euen vnto the death. Luke. 22.43.* There appeared vnto him from heauen an Angell comforting him: but being in an Agonie, hee prayed more earnestly, and his sweat was like clods of blond. *Math. 26.37.* He began to wax sorrowfull and grievously troubled. Herein by this exceeding heavinesse, most admirable sweat, and extreme passions of minde, such as neuer man bare, nor can beare, by his strong cries and tears, by all these and the like arguments, *Heb. 5.7.* wee see (if God open the eyes of our vnderstanding by his holy spirit. *Eph. 1.16.*) how the burthen of sinne, and the heauie wrath of God vpon him for the sinnes of all the Elect, pressed him, and yet is hee not oppressed, but cries vnto his Father, and an Angell is sent to comfort him: So ought we to doe when wee are plunged in the greatest temptations.

Obiect. It may bee doubted touching his prayer, when he cryeth, *Father if it bee possible let this cup passe, &c.* It may seeme, I say, that there should bee some combat and fight in the minde, will and affections of Christ, therefore some sinne.

Ans. There bee three kindes of combats: the one bee- Three kinds of tweene the reason and the appetite, and this fight is alwaies combats in sinfull, and was not in Christ: the second is betweene the flesh and the spirit: as *Gal. 5.17. Rom. 7.* and this is in the regenerate

N n

The Deliuerie of Man-kinde.

generate, but not in Christ. The third is a combat of diuerse desires drawing a man to and fro: this may be in man without fault, and was in Christ: hee desires to doe his fathers will, struing with another desire of nature struggling, as it were, or endeououring to preserue it selfe.

Fiftly, wee bee here to obserue in this blessed example of the Sonne of God, that whereas we make so light an account of sinne, as if it were nothing to sinne against God, here wee may behold as in a glasse, how the horror of Gods wrath for our rebellions brought downe euen the Sonne of God himselfe, and filled him with extreeme agonies and heauie passions of minde.

Sixtly, and lastly, wee bee here to obserue the long and wearisome combat hee had also with his bloody enemies the instrumēt of Sathan in all that conflict: first, the manner of the apprehension: They came to take him as a thief with swords & stauers. *Luk. 22. 52.* Secondly, they hurry him being taken from *Annas to Caiphas*, and from *Caiphas* againe to *Annas* in the night, and that bound as a felon. *Ioh. 18. 13. and 24.* Thirdly, in the high Priests house they smote him with a reed on the face, they blindfolded him, they mocked him, & smiting him they spake scornfully, *prophecie who smote thee. Io. 18. 24. Luk. 22. 64.* & they condemned him in their Counsell, & sent him bound to the secular power, or ciuill Magistrate. *Iohn. 18. 28.* Fourthlie, bloody *Pilate* hauing acquitted him, yet to please the Iewes hee scourgeth him. *Iohn. 19. 1.* Fiftly, to fill him with reproches, contempt and paine, as an Vsurper of the kingdome, they platted a crowne of thornes vpon his head. *Iohn. 19. ver. 2.* and to the same purpose they put on him a purple garment, saluting him scornfully, *Haile King of the Iewes. Iohn. 19. ver. 3.* Sixtly, *Pilate* againe to gratifie *Herod* sent him to him, and hee with his Souldiers despised him, and mocked him. *Luke. 23. 11.* Seauenthly, all this toffing and harrying to and fro was after his precious body was scourged and sore wounded all ouer, and his head brused and rent with thornes. Eighthly, and lastly, they put vpon his wearied

Of the Creed.

141

ried body, his crosse wheron hee should bee crucified vnder which burthen hee fainted. *Iohn. 19. 17. Luke. 23. 26.* And thus the Sonne of God was tryed by the prince of darknes, with all kindes of extreeme passions that hee could inuent in that short space of time before his Crosse. Thus I say Iewes and Gentiles crucified him: first, the Iewes they kept him all night in *Caiphas* hall, and at the breake of day gathered a councell, and did proceede in iudgement against him and condemned him. *Mat. 27. 1.* and forth-with lead him bound to *Pilate*: and hee made as quick a dispatch as they.

Quest. 35. Proceed to speake of the next Article of the passion of Christ, which is concerning his execution, in these words: I beleue in Iesus Christ, crucified?

Ans. All the Euangelists testifie with one accord that this was the forme of his execution hee was crucified on a Crosse, and to fill him with paine, his hands and feet were fastned with nayles vnto the crosse. And all this was done to accomplish Gods eternall decree manifested beefore by the Prophets. The brasen Serpent was a picture of this. *Act. 3. 18. Num. 21. 10. 3.* for so hee saith himselfe. *As Moses lifted up the Serpent in the wildernesse, so must the Sonne of man bee lifted up, that all that beleue in him perish not, but may haue life euerlasting.* And againe. *Ioh. 12. And when I shall bee lift up from the earth, I will draw all vnto my selfe:* of this the Psalmist prophesied saying, *they peined my hands and my feete.*

Secondly, that wee might in conscience bee resoluēd that Christ came vnder the Law and suffred the curse thereof *Gal. 3. 13.* for vs, and bare in his owne body and soule the extremitie of the wrath of God for vs. And albeit other punishments were notes of Gods curse, yet was the death of the crosse in speciall manner aboue the rest accursed, by vertue of a particular commandement, and speciall word pronounced by God himselfe, fore-seeing and fore-shewing what manner of death Christ our Lord should dye.

Thirdly, the Apostle assureth vs that in this forme of execution wee may beehold how Christ did vndertake all the

N n. ij,

male-

The Deliuery of Man-kinde.

malediction due vnto all the elect on himselte: for he saith *Gal. 3. 13. that hee was made a curse for vs*, and againe, in the like phrase. *2. Cor. 5. 21. He was made sinne for vs*. By which manner of speaking wee may not feare that any manner of reproch is offred the sonne of God: for both sinne and the curse following, are his but by imputation. Though in regard of himselte hee was no sinner, yet as hee was our suretie hee became sinne for vs, and consequently the curse of the Law for vs, in that the curse euerie way due vnto vs, by imputation and application were made his.

Instructions and Consolations which follow this Faith.

First, we learne here with bitternesse to bewaile our sins, for Christ suffred here the whole wrath of God not for any offence that euer hee committed, but all for vs: and therefore iust cause haue we to mourne for our owne sinnes, which brought our Sauour to this low and base estate. If a man should bee so farre in debt that hee could not bee freed, vnlesse the suretie should bee cast into prison for his sake, nay which is more be cruellie put to death for his debt, it would make him at his wits end (if there were left but naturall and ciuill humanitie in him) and his very heart would bleed. And this is the case with vs by reason of our sinnes, wee are gods debtors, yea, bankrupts beefore him, yet haue wee gotten a good surety euen the Sonne of God himselte, who to recoouer vs to our former libertie, was crucified and dyed for the discharge of our debt. And therefore as the Prophet saith, *wee should looke upon him whom wee haue peirced and lament for him*. Looke as the blood followed the nailes that were stricken through the blessed hands and feete of Christ, so should the meditation of Christs passion bee as nayles and speares to draw blood from our hands and hearts for our sinnes.

Secondly,

Of the Creed.

142

Secondly, if thou doubtest where to see and find Christ crucified, because the Prophet *Zacharie* bids thee looke on him: be aduertised, that he is set before thy face as nailed and fastned on a crosse wheresoeuer his Gospell is truly preached in thine hearing, for so the Apostle teacheth *vs. Gal. 3. 1. Oh foolish Galathians who hath bewitched you, that yee should not obey the truth, to whom, before, Iesus Christ was described in your sight and among you crucified?* wee must seeke Gods face in Christ, who is the liuely forme or most bright glory, wherein wee behold God himselte: and we must euer seeke Christs face in the Gospell: if wee finde it not there wee perish euerlastingly. *2. Cor. 4. 3. 4.* wee need not goe to croses, nay, we must not goe, but to the glasse hee hath himselte appointed for vs. And remember it, that till such time as we come thus by faith and meditation of the Gospell, we lye continually as poysoned by Sathan that old Serpent and as stung to death.

Thirdly, wee learne to follow Christ in the pursute and crucifying of our sinnes, for so wee bee thought. *Gal. 5. 24. They that are Christs haue crucified the flesh with the affections and lusts thereof*. That is they endeuour to kill the power of sinne in themselves by repentance, prayer, fasting, meditation, conference with the Saints and by auoyding all occasions of offence.

Fourthly, wee here learne in this president, that seeing the Sonne of God was not onely thus racked and crucified by men, but also bare the whole wrath of God in his soule, that therefore wee must beare to make so little account of sinne as commonly wee doe.

Fifthly, whereas the person crucified was the very Sonne of God, it is manifest that the loue of God vnto vs in our redemption is endlesse like the deepe sea without bank or bottome: as it is testified. *Iohn. 3. 16.* and if wee shall not acknowledge this to bee so our condemnation will bee the greater.

Sixtly, the curse of God beeing here once and full borne of
N n. iij.

Zach. 12. 10.

The Deliuery of Man-kinde.

of the sonne of God, not for himselfe but for his elect: it standeth not with Gods iustice to lay any curse on them any more: wherefore when they bee afflicted, their punishments are but temporarie, and not curses but crosses, chasticements which proceed not from anger, but from a most louing Father and so euer to bee accounted. *Psal. 103. Heb. 12. 5. 6. 7. 8.*

Quest. 35. Now let me heare yet a little more of the proceedings of his enemies against him, Iewes and Gentiles, and of his passions on the Crosse: what herein we be specially to obserue.

Ans. First, they stone him not, as many malefactors were executed, as *Achan. Iosua. 7.* and *Naboth. 1. King. 2. 1. 13.* but for a greater reproch, they crucifie him, and this was the most shamefull death among the Iewes.

Secondly, they crucifie him naked after much beating, bleeding and fainting: and so make his greene wounds againe to lye open euen before the Sunne to his greater greefe and paine: the Sonne of God is crucified naked: to couer our ignominious nakednesse, hee bare all the punishments due to sinne: nakednesse was one. *Gal. 3. 7. 8.* and couers our spirituall nakednesse, which is, when a man hath his sinnes lying open before the eyes of God, whereby hee lyes open to all Gods iudgements. Againe, in that Christ suffers himselfe on this wise to bee stript naked of all that hee hath on his back, to redeeme vs, wee must remember that (if God call vs to any tryall hereafter) wee must bee content in like manner to part with all for his sake that wee may possesse him and follow his example.

Thirdly, they pierced his hands and feete according to the prophecie of the Psalmist. *Psal. 22. 16.* in those parts which are most liuely and sensible, and so the waight of his body was borne vp by hands and feete fastned to the Crosse: but not in that grosse manner that blinde Papists haue imagined: but the feet nailed a sunder with two distinct nailes as godly Auncients haue deliuered.

Fourth-

Of the Creed.

143

Fourthly, they gaue him vineger and gall to drinck tempered with mirrh. *Mat. 27. 34.* Some think to take away his senses and memory by intoxicating (as it were) his braine. Thus they hastned his death not hauing any respect at all of his soule, whether hee dyed in peace and fauour with God, yea or nay. Others thinke it was to hasten his death, how soeuer it was, euery sinner here is to bee aduertised, that it was and is hee as well as the Iewes tempers, or hath tempered such a cup of poison for Iesus Christ.

Fiftly, they crucified him betweene two theeues. *Mat. 27. 38.* for his greater shame, whereby they testifie that they esteemed him no common sinner, but the captaine of all theeues and malefactors. So think thou thy selfe with *Paul* that thou art *the greatest of all sinners. 1. Tim. 1. 15.*

Sixtly, they all mocked him, Iewes and Gentiles, wagging their heads and speaking spitefull words against him. *Mat. 27. ver. 39. 45.* *Thou that destroyest the temple and buildest it up in three daies saue thy selfe.* And againe, *He saued others let him saue himselfe.* The Iewes payed deerely for this mocking and for crying: *his blond bee upon vs and our children:* for their children abide vnder the heauie wrath of almighty God for it vnto this day.

Seauently, and lastly, when the Lord Christ had made an end of all things, and had giuen full satisfaction to his fathers iustice, after all his wrastring with Sathan and sinners, and after many passions in soule and body: hee concludes all this wearisome fight with this prayer immediately before his death: *Father into thy hands I commend my spirit. Luke. 23. 46.* By his example hee teacheth vs to commend our spirits to the father of spirits: who can preferue any work so wel as the crafti-master? & shall not the faithfull Creator of soules doe this more carefully then man? In great dangers we commit our Iewels to our best friends: so do thou thy soule vnto Iesus Christ, that thou maist say with *Saint Paul. 2. Tim. 1. 12. I know whom I haue beleened, and I am perswaded that he is able to keep that which I haue committed*

Iræn. li. 2. c. 42.
August. lib. 50.
hom 3.
Author libri
de passione
inter opera
Cypriani.

The Deliuery of Man-kinde.

sed to him against that day.

Quest. 36. The passion of Christ is a mirrour of all vertues, which are the more excellent for that they bee set before vs not in rules and doctrines, but in his owne holy practise, name some of them in order.

Ans. The Prophet *Esay* names fixe vertues or speciall graces proper to Christ, and communicate by him in some measure to all his members. Chap. 11. 2. The spirit first, of Wisedome: secondly, of Iudgement: thirdly, of Councell: fourthly, of Fortitude: fifthly, of knowledge: and sixthly, of the feare of the Lord.

First, for Wisedome and Iudgement they bee two speciall graces: differing as I take it in men on this manner. The former is the generall comprehension or knowledge of things: the latter is the experience of that knowledge in particular actions, experience in other things will cleere this distinction. Wee see in Physick and other Arts, many by much reading to haue obtained singular knowledge so that they thinke with themselves, they could doe great matters, yet when they come to haue the vse of their knowledge in some particular matters, they are oftentimes to seeke, and their knowledge for want of experience doth soone faile them. Now for the Sonne of God hee was full of wisdome and spirituall vnderstanding, and yet respecting his humanitie, it is testified of him. *Luke. 2. 52. that hee increased in wisdome.* His wisdome did appeare in the whole work of our redemption: in fore-seeing and fore-shewing to his Apostles all things which should happen and bee done to him by the Jewes: assuring them that this was his fathers will manifested by the Prophets, his singular iudgement is to bee seene in his preparation to that conflict with Sathan and sinners by meditation and praier, in choosing so fitlie the time and place for his apprehension: and in all his most apt and fit answers to all questions and demands made vnto him.

Secondly, for Councell: The Lord Christ was full of the spirit of Councell: for he was able to withstand and to an-

Christ's wis-
dome and
iudgement in
his passion.

Of the Creed.

144

were all the counsell of hell and Sathan, of *Annas* and *Cai-phas*, of *Pilate* and *Herod* against him: hee was ready in all temptations to answer all doubts which the Prince of darknesse was able to obiekt against him: he was not doubtful, nor to seeke for counsell in the whole worke, nor in any part of the worke of our redemption. The spirit of counsell did appeare notably in him in all his arraignment and passion.

Thirdly, the spirit of Fortitude was in him in a most rich measure: for hee wrestled not in this action with flesh and bloud, but incountered with spirituall powers and principalities, euen with all the power of hell. This is the strong Lion of the tribe of *Judah*: and the seede of the woman which in his great strength breakes the Serpents head. *Gen. 3. 15.* hee was so full of might that with one word speaking hee cast downe all that came to take him, euen to the ground.

Fourthly, hee was full of the spirit of Knowledge to discern all his enemies, and to discern what was in them, for so it is testified of him. *Iohn. 18. 4. Iesus knowing all things that should come vnto him. &c.* Hee knew all their purposes, desires, persons, places, and all their designements.

Fifthly, the Spirit of the feare of the Lord, hee was also replenished with it: as appeareth in all his seruice and obedience to his heavenly father, for hee honoreth him in all his worke, and faithfully performeth all that seruice in all respects for the which hee had sent him, euer seeking his glory. *Ioh. 13. 31. Now the Sonne of man is glorified, and God is glorified in him.*

Sixtly, for humilitie, hee is the onely patterne that euer The humilitie was on earth, for this cause the Apostle willet vs to carrie of Christ. within vs the same minde that was in Christ Iesus: that is, the same spirit of humilitie: for saith hee: He being in the forme of God and thinking it no robbie to bee equall with God, yet hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man: hee humbled himselfe and became obedient vnto the death.

The deliury of mankinde

death, even the death of the Crosse.

The meekenes
of Christ.

Seauently, for the Spirit of Meekenesse: hee was full of mildenesse and meekenesse in the whole course of his life, as himselfe truly testifieth of himselfe. *Math. 11. 28. 29. Come vnto mee all yee that are wearie, and laden and I will ease you, take my yoke on you and learne of me, that I am meeke and lowly of heart, and ye shall finde rest vnto your soules.* This vertue did notablie appeare in his passion: for the prophecie of *Esay* was accomplished in him: *He was oppressed and afflicted yet did hee not open his mouth.* For so wee finde it testified, for when false witnesses vrged him, and *Caiphas*, yet hee was silent, because hee was willing to die, and saw there was no place to speake either for the *glory of God or the good of men.

*When to
speake.

Eightly, as Saint *James*, commends *Iob* for patience: so much more may the Sonne of God bee recommended as a mirroure of patience to all the world: for hee was soft in his answers, and calme in all speeches to all his most bloudy enemies, to *Indas* betraying him with a kisse, hee said, *Mat. 26. 50. friend wherefore art thou come?* and to the high priests officers which smote him. *Iohn. 18. 23. If I haue euill spoken, beare witnesse of the euill, but if I haue well spoken why smitest thou me?* *Herod* thought him a foole for his silence and patience, whereby wee bee taught in all vniust railings and injuries not to giue rebuke for rebuke, but either to keepe silence or else to speake so much as shall bee for our iust defence.

Christs loue.

Luk. 23. 34.

Ninthly, hee was full of loue, mercie and compassion, in the midst of his passions, euen to his enemies: hee cured *Malchus* eare, which *Peter* had cut off, with his sword: And when they were practising against him all trecherie, euen then hee performeth the work of a Mediator, praying for them vnto his Father, saying: *Father forgive them for they wot not what they doe:* for his friends hee is most mindefull of them & louing vnto them euen in his greatest passions: in his apprehension, he desireth his Disciples might be let goe freely.

Iohn.

Of the Creed:

145

Ioh. 18. 8. If ye seeke mee let these goe their way. As for *Peter* after hee had renounced him with bitter execrations, *he turned backe, and looked gratioously on him,* and quickned him againe. *Luke. 22. 61.* Hee shewed mercie on the theefe which did hang by him on the Crosse: comforting him in these words. *Verily I say vnto thee, to day thou shalt bee with mee in Paradise. ver. 43.* Lastly, he recommends his mother to the custodie of *Iohn.* *Iohn. 19. 26. 27.* where hee teacheth children to giue all honour, and to performe all duties of loue, care and reuerence to their parents.

Tenthly, finally, we finde in Christs passion a notable president for perseuerance: for hee wades through all the Sea of his temptations, hee neuer flincks back, nor turnes aside to rest him, till hee comes to the very ende of all his wearisome rase, notwithstanding all the torments and teares hee had within and without, yet hee rested not till hee came to the mark hee set before him, then he cryed *It is finished:* all my worke is accomplished, and so hee departed from euill men and euill Angels vnto God, and vnto the spirits of righteous men and holy Angels.

Thus then wee see in his passion the practise of many most excellent vertues: whereby he did not onely gaine merits to saue vs, but also gaue speciall instructions to guide and direct vs in the whole course of our life.

Quest. 37. Thus farre wee haue heard your faith concerning the passions of Christ vnder *Pontius Pilate*: doe you beleue also that the Sonne of God dyed?

Ans. I doe so beleue in veritie, and shall professe and confesse it to my liues end by the assistance and grace of Gods holy spirit: for that I am so taught and commanded of God to beleue: his death was not a fiction or imaginary death but a true death indeed, according to the prophecies which were before deliuered concerning him. *Esay. 53. He was cut off from the land of the liuing. Dan. 9. The Messiah shall hee cut off.* The types and Sacrifices of lambes daily in the temple, did foreshew and preach the death of the

O o. ij.

Lambe.

The Delinerie of Man-kinde.

Lambe of God. The accomplishment and truth of the types and prophecies are recorded faithfully. *Iohn. 1. 29. and Iohn 19. Chapter. Mat. 26. and 27. Chapters. Marke. 15. Luke. 23. 26.*

First, hee dyed to satisfie the iustice of God for the elect, that hee might free them from death and from the feare of death: as it is written. *Heb. 2. 14.* forasmuch as the children were partakers of flesh and bloud, hee also himselfe likewise tooke part with them, that he might destroy through death, him that had power ouer death, that is the Diuell, and that he might deliuer all them, which for feare of death were all their life time subiect to bondage.

Secondlie, he dyed to fulfill all the promises of God from the beginning. *Gen. 3. 15.*

Death of
Christ voluntarie

Thirdly, I say his death was voluntarie and an accursed death: first voluntary for so he speaketh. *Iob. 10. 18. No man taketh my life from mee, but I lay it downe of my selfe.* Secondly, it was an accursed death: for so it is written. *Gal. 3. 13. Christ was made a curse for vs,* and how, he sheweth it in the words following, *Cursed is euerie one that hangeth on a tree,* as if hee should auouch in effect, that Christs death was accursed: that is, that it contained in it the first and second death, that is, the separation of body and soule, and a separation of both for a time from God: for that for a time hee did apprehend and vndergoe the wrath of God due to man for sin, yet was hee neuer out of Gods fauour, for in the midst of his loud cries, hee calls God his God. *Mat. 27. 46.* hee was neuer so

Christ died the first death onely suffering the pangs of the second.

oppressed of death as the damned are. Hee suffred the bodily death without any corruption of body, so hee suffred the extreame pangs of the second death, but not as forsaken of God, more then in his owne apprehension and feeling.

Fourthly, the comforts and vse wee haue of this faith: or the blessings wee reape by the death of Christ are many, and very precious, neuer to bee forgotten of true hearted beleeuers.

First, this voluntarie and true obedience of Christ vnto death,

Of the Creed. 146

death, euen this accursed death is our righteousness before God, as it is written. *Rom. 5. As by the disobedience of one man many were made sinners, so by the obedience of one righteous many are made righteous.* In this righteousness of Christs death lyeth the cheefe matter of all our felicitie and reioicing, as the Apostle speaketh. *Gal. 6. 14. God forbid that I should reioyce in any thing but in the Crosse of Christ.* There is no one thing more recommended in so many and so euident prophecies then this: So by the death of Christ I am freed from the second death.

Secondly, by this faith in Christ crucified and dead for vs: I behold to mine exceeding comfort a diuine proportion betweene the infinite debt of Gods elect, and the sanctification done by the death of Christ vnto Gods iustice for the same as infinite as the debt.

Thirdly, I see the inspeakable loue of God to his Elect continually preached vnto me and manifested as before mine eyes. *Ioh. 3. 16.*

Fourthly, I see that Gods diuine iustice is satisfied by Christs death, in the same nature which offended him. *Gen. 3. 15. Heb. 2. 14.* to mine exceeding great consolacion.

Fiftly, my trembling conscience by this faith is quieted and pacified, for I feele hereby that the pollution of my conscience is done away, because my heart is sprinkled with the bloud of Christ. *Heb. 9. 14.* and the scorching heate of it is delayed by this water of life, which streames vnto mine heart from the side and heart of Iesus Christ. *Zac. 12. 10. 11. and 13. Chap. ver. 1.*

Sixtly, the first death which is a part of Gods curse for sin, by the death of Christ is turned into a blessing, and made vnto mee a gate to life: So that now I may truly say, *that the day of death is better vnto me then the day wherein I was borne.*

Seauently, the death of Christ doth ratifie his last will and testament vnto me. Thus it pleased the father to make authentical and to seale vnto me the couenant of grace. *Heb. 9. 15. 16.*

Eightly, by his death hee hath not onely taken away the condemnation of sinne. *Rom. 8. 1.* for vs, but also hath broken the power and infection of it in vs. The act of Christs death is past, but the vertue and power thereof endureth for euer. When we haue grace to denie our selues, and to put our trust in Christ, and by faith hold him fast in our hearts: then as Christ himselfe by the power of his God-head ouercame death, hell and damnation in himselfe, so shall wee by the same power of his God-head and grace dwelling in vs. *Eph. 3. 20. Gal. 2. 21. 2. Cor. 13. 5.* crucifie the flesh with the affections and lusts thereof. *Gal. 5. 25. 26.*

Ninthly, the death of Christ ought to bee to all impenitent sinners, the greatest motiue to moue them and turne them vnto Christ, and to humble them, because they haue peirced him by their sinnes: This I say ought to cause them to mourne for him (as the Prophet *Zacharie* speaketh. Chap. 12. 10.) whom euen they themselves, and not the Iewes haue wounded. *Esay. 53.* wherefore if this moue them not, their case is dangerous.

Tenthly, be ready if thou beest a beleuer to lay downe thy life for Christ, if neede so require, as hee hath done for thee: and to dye rather then to doe any thing, which thou knowest manifestly to bee contrary to his will: of this mind were all the Martyrs and faithfull people of God in all ages.

Eleauently, furthermore speciall instructions, if it bee doubted, what the alter was whereon Christ offred his sacrifice because the Priests auouch it to bee the Crosse: I beleue rather that Christ himselfe was the Priest, the Sacrifice, and the Alter: the Sacrifice as hee is man: the Priest, as hee is both God and man: the Alter, as hee is God, for the propertie of an Alter is to sanctifie the Sacrifice, as Christ saith. *Mat. 23. 9.* Now Christ as hee was God sanctifieth himselfe as hee was man. *Ioh. 17. 19.* for their sakes sanctifie I my selfe: and this hee did, first, by setting apart his manhood to bee a Sacrifice vnto his Father for our sinnes: Secondly, by

giuing

giuing vnto this Sacrifice merit and efficacie to bee a meritorious sacrifice, wherefore the wodde crosse was not his Altar, as Papiſts haue imagined.

Twelfthly, the Prophet *Haggai* saith, that the second temple built by *Zerubbabel* was nothing in beautie vnto the first which was built by *Salomon*: for it wanted fīue things which the first Temple had: first, the appearing and presence of God at the mercie seate betweene the two Cherubins: Secondly, the vrim and thummim on the brestplate of the high Priest: Thirdly, the inspiration of the holy Ghost vpon extraordinary Prophets: Fourthly, the Arke of the couenant, which was lost in the captiuitie: Fifthly, fire from heauen to burne their Sacrifices. And yet notwithstanding all this losse, the same Prophet in the same Chapter, the tenth verse following assureth that *the glorie of the last house shall bee greater then the first*: because the Sacrifice of Christ at his coming should giue glory and dignitie to it: and for that his presence, preaching and teaching in it, gaue it more glory, then the former fīue speciall graces and gifts of God did or could giue vnto the first temple.

Quest. 38. The Apostle saith that Christ triumphed ouer his enemies on the Crosse. *Col. 2. 14. 15.* I pray you how may that appeare?

Ans. Two manner of waies. First, by arguments which hee gaue then and there of his glorious maiestie and diuine excellencie: Secondly, by signes of victorie. The signes of a diuine maiestie in him then and there, so crucified, are these following.

First, the title set ouer his crosse: *Iesus of Nazareth king of the Iewes*: *Pilate* intending hereby to aggrauate his offence, the ouer-ruling hand of God ruling his hart and hand, caused him to write that which Patriarches and Prophets in all former ages had taught and prophecied of him. This was done by the prouident hand of God, for the aduancement and glorie of Christ. So did *Caiphas*, he prophecied of him, that it was necessarie that one should die for the people.

God

When a man is God turns *Balaams* cursings into blessings. And the sum-
most disgraced in the world, perscription which *Pilate* set on the Crosse was in three
then common- languages of the best note, no doubt by Gods speciall pro-
ly God and his uidence, to publish the death of the Sonne of God to all
children most nations.
honour him,

Secondly, the conuersion of the theefe crucified with him,
is a very worthy argument of his diuine excellencie: for by
it he giues a notable experience vnto the world of the pow-
er of his death and vertue of his passion. He gaue the theefe,
as great a sinner (as it is like) as the other, a penitent and be-
leeuing heart, so that albeit his hands and feete were nayled
to the crosse, yet his hart and tongue were at libertie to speak
good words, both to ask the Lord Christ mercie, and to re-
proue his fellow for his sinne. The grace of God in a man
is like new wine in a vessell, which must haue vent, as *Elihu*
speaketh. If the life of God be in vs, it will be seene in some
motions or actions or both, for Christs spirit in him caused
him: First, to reprove and to endeouour to reduce his fellow
to grace. Secondly, to condemne, humble and cast downe
himselke. Thirdly, to excuse Christ, euen then when all accu-
sed him, *Peter* denied him, and all forsooke him. Fourthly,
to beg mercie and grace at Christs hands, infallible notes of
grace and sound repentance.

Luke. 23. 40.

Iohn. 7. 38.

Eclipse of the
Sunne.

Luke. 23. 44.

Mat. 27. 11.

Thirdly, the eclipsing and darkning of the Sunne from
the sixt houre to the ninth, was a miraculous signe of his di-
uine excellencie and maiestie, for this eclipse was not an or-
dinarie eclipse (which euer hapneth in the new Moone by
the interposition of the body of the Moone beetweene our
fight and the Sunne) for it was at the time of the Passouer,
which alwaies was kept at the full Moone. Thus one of the
best and worthiest creatures in the world did preach Christ,
when men condemned Christ.

Fourthly, the rending of the vaile of the Temple, was one
speciall argument seruing to the same purpose, hereby was
signified: first, that heaven, which was shut against vs for
sinne, is now set open: Secondly, that by Christ the mediator
wee

wee haue free accesse to God by prayer in the name of
Christ, without any stop: Thirdly, that the Iudaical and cere-
monious seruice was then at an end: Fourthly, that when we
forsake god & his word, God wil take from vs the best signes
of his presence and fauour, as the Temple was to the Iewes.

Fifthly, his maiestie was set forth by an earth-quake: for An earth-
the very earth trembled, and desired (as it were) to speake quake.
and preach his power, when men denied him, and crucified Mat 27. 51.
him.

Sixtly, the dead bodies of the Saints, came out of their The resurrec-
grauens to preach him, the power of his death, and of his re- tion of the
furrection, because of the dead silence of men and hardnes Saints.
of their hearts.

*The signes that Christ had the Victorie and trium-
phed ouer his enemies, on the crosse, are these.*

First, the monument of the victorie is this: Christ tooke Col. 2. 14.
the hand-writing, or debt-bill which was against his elect,
euer testifying their sinne and debt, namely the ceremoniall
law and curse of the morall law, and nailes them to the crosse.

Secondly, on the Crosse hee also triumphed ouer his ene-
mies (as the Apostle speaketh. Col. 2. 15.) for the Diuell and
his Angels, death, hell and condemnation were taken priso-
ners, their armour, weapons, and stings taken from them, so as
they shall neuer hurt his elect any more. Ro. 8. 1. 1. Cor. 13. 58.

Quest. 39. Proceede to speake of the second degree of
Christs humiliation, as namely of his buriall: do you beleue
he was buried?

Ans. That I doe for so I am taught of God, and com- Christs buriall
manded: and this Faith is exceeding comfortable. And here
also the Faith of the Church before Christ is the same with
the Faith of the Church vnder the Gospell, for the elder ages
were taught thus to beleue, according to the prophecie. Es. 53. 9.
Hee made his graue with the wicked, and with the rich
in his death, though hee had done no wickednesse neither was
there

there any deceit in his mouth. The accomplishment for our further confirmation and setting of our hearts in this faith we haue testified by all the foure * Euangelists, who record the persons, time, place and manner of his buriall.

First, the persons were honorable and reuerend, *Ioseph* of Aramathea, and *Nicodemus* that disputed with him of regeneration, and came vnto him by night. These two secret disciples that before this persecution were little seene in following Christ, now in the heat of the persecution, when the best professours forsooke him, the Lord gaue them the spirit of fortitude to professe him openly, and to burie him honourably.

Secondly, the manner of his buriall was very honorable, for the persons before named provided richly for it, *Ioseph* for his part brought cleane and fine linnen clothes: and *Nicodemus* of Aloes and Mirrh the waight of an hundred pounds. And the body being wrapped vp in the clothes and sweete odours they laid it in a tombe hewen out of a rock, where in was neuer man before laid. Next, they make the place sure, closing it vp with a stone to couer the mouth of it. Lastly, the Iewes seale vp the stone that none might presume to open it, and for this they set Souldiers to watch it. And all this was done that it might more cleerely yet bee manifested by his glorious resurrection from the dead, that hee was the Sonne of God.

The vse of this Faith, and what consolation and confirmation we haue hereby, is this.

First, wee haue by his buriall a further confirmation of his death: for in that this is sufficiently testified vnto vs, it is most manifest that hee certainly dyed, for that hee thus far humbled himselfe to haue his precious body inclosed in the graue. Againe, his resting for a time in the graue serues well for the same purpose, against all enemies which will denie the truth of his death.

Second.

Secondly, wee bee taught here, that like as Christ being now dead for our sinnes, rested in the graue: so wee also (hauing a mysticall and admirable communion with him by faith, and the secret working of the holy Ghost in our hearts) wee, I say, must doe as hee did: that is, like as he by the power of his God-head did ouercome the graue and power of death in his owne person, so must we by the very same power receiue grace to kill sinne, and bury sinne in our selues.

Thirddie, let vs neuer feare the power of the graue any more, nor the wrath of God in it: for that Iesus Christ by his death and buriall hath taken away the power of the graue from vs, yea, hath made it a bed to sleepe in for his elect vnto the day of his glorious appearance.

Quest. 40. What can you say of the third and last degree of his humiliation, doe you belecue hee descended into hell?

Ans. I doe so: albeit this Article hath beene a doubted of many, and of many Churches in their confessions pretermitted, for it seemes vnto me the holy Ghost speakes to this effect. *Act. 2. 24. 25. 26. Thou wilt not leaue my soule, or my life, or my person in the hell or in the graue, neither wilt thou suffer thy holy one to see corruption.*

Here the greatest is, what the word which is of some translated Hell, of others Graue, here should signifie, for that it hath many acceptions or signification in Scripture. First, it signifieth the graue: as *Gen. 37. 35. I shall descend to the grave sorrowing.* Secondly, by translation or a Metaphor it signifieth the place of the damned: as *Psal. 49. 14. and Num. 16. 33. So they and all that they had went downe into the grave, or hell.* Thirdly, this word signifieth also extreeme sorrowes: as *Psal. 18. 4. The sorrowes of the grave haue compassed me about. 1. Sam. 2. 6.* Fourthly, it is also taken for the state which is in buriall and which followes the graue, as that condicion of the dead, lying now as lookd vp and as it were swallowed vp of death: as *Eay. 14. 11. Thy pompe is brought downe to the grave,* speaking in contempt of the pride of the king of Babilon.

P p. ij.

Now.

all

1. Now I can not beleuee that hell in this Article signifieth the graue: for that were but to darcken and obscure that which was cleerely set downe before, which is not vsuall with Gods spirit, specially in so short an abstract.
2. Secondly, I can not vnderstand this place of the hell of the damned.

Luke. 1. 3.

First, for that the Euangelists, specially Luke (promising so exactly to write of all points) spake nothing of locall descention to the place of the damned.

Secondly, If he descended into hell it must be in his god-head or man-hood: the God-head can neither ascend nor descend, for it fills at all times all places: If in his man-hood hee descended, it was either in soule or body: the soule was the same day in Paradise. Luke. 23. 43. the body three daies and three nights in the graue: and I can not see how in eyther of these parts hee descended into hell.

3. Thirdly, there is an analogie betweene the first Adam and second Adam: the first Adam the same day he sinned was cast out of Paradise, the second Adam the same day he made satisfaction for sinne went immediately into paradise.

4. Fourthly, many confessions of faith in former ages mention no such locall descention of Christ, yea a great number haue clean omitted it, as is aforeshewed. I know there is great strife concerning this poynt: but wee may not strue for that wee bee brethren, but aske that wisdome of God, which hath these holy properties: it is pure, next peaceable, sober, tractable, full of mercie and good fruits, without iudgeing or dissembling.

James. 3. 15, 17.

all Iohannis

The Papists endeuor to defend the locall descension with traditions, and authoritie of the Church: some Protestants which hold this, defend it, or desire to doe it by Scripture: And albeit both agree touching his descent, yet they disagree touching the end of his descension.

The Popish tradicion or vnwritten veritie is that there bee foure chambers in hell: The first is purgatorie: the second is the Limbo of the fathers beefore Christ: the third is the Limbo of infants not baptised: the fourth, is the lowest place

place or hell of the damned.

Now they affirme forsooth that Christ went downe to the Limbo, or lake where the Fathers were before his comming, kept as it were in a barren, drie, cold wildernesse as in a prison, for they spake of this place, as of the porch or entrance into hell, and they say they haue Scripture for it.

Pla. 107. 16. 18.

Zach. 9. 11.

Es. 38. 10.

I answered: first, this popish inuention is farre from Scripture: for wee neuer read of any such place, or words tending to such a purpose: Secondly, the Scripture neuer speakes but of two places one for the elect and an other for the reprobate men and Angels: thirdly, as for Abrahams bosome it can not signifie either Purgatorie or any Limbo: First, for that there was ioy in Abrahams bosome, but here (as they say) is none: Secondly, for the distance of place was so great betweene it and the hell of the damned. Luke. 16. that it can not bee any Limbo, which as (they say) is so neere hell, as if there were but an hedge betweene them. Thirdly, wee say the Fathers had the same Christ with vs. He. 13. the same faith. Heb. 11. the same Sacraments in substance. 1. Cor. 10. 1. 2. 3. Ergo, they had the same glory: and therefore neuer came to Limbo. Lastly, it is cleerly auouched that the soules departed before Christ went to God that gaue them. Eccles. 12.

The Protestants which defend a locall descention, are of this iudgement for that they finde some Scriptures which seeme to serue well for this purpose.

The first Scripture which is most cited to this end is. 1. Pet. 3. 19. Christ was quickned in spirit, by the which spirit hee went, and preached to the Spirits which are in prison. First, for this Scripture, it is like that hee alludes here to that which is written. Gen. 6. ver. 3. My spirit shall not alwaies strine with man. For it was the spirit of Christ which then preached by Noah, and the ancient Patriarches before him, against whom those Gigantine spirits of Cains progenie did so resist to their owne perdition. I say therefore, that the spirit of Christ which is here said to preach, was not his soule, but his God-head, or the holy Ghost who proceedes from the Father and the Son.

P p. iij.

And

And againe, this is said here, that this spirit did quicken him, or rased him from the dead.

Now it is cleere that the holy Ghost quickned Christs dead body, vniting his soule and body againe together in his resurrection and that by his owne almightie power. *Rom. 1.3.4. and 8.11.* Further it is here said that he went to preach to the spirits that are in prison, whereby they vnderstand the damned. I answere take the words following, which were disobedient in the dayes of Noah. And now see what can they make of it? But that he must goe preach to a few damned Ghosts and not to all in hell. To be short, then the meaning of this place is this, that Christ in his eternall God-head did preach by Noah, as by other Patriarches vnto the soules that are now in prison, which in the dayes of Noah, were men liuing on the earth, at which time Christ did preach vnto them and neuer since. The same Apostle hath the like speech. *1. Eph. chap. 4. ver. 6. Vnto this purpose was the Gospell preached vnto the dead.*

The second Scripture most vrged for this purpose is the place before cited. *Act. 2.37. Thou wilt not leaue my soule in hell, neither wilt thou suffer thine holy one to see corruption.* I answere, Saint Peters drift here is plaine, hee alleadgeth this Scripture to proue the resurrection: as ver. 33. *He seeing this before spake of the resurrection of Christ, what spake he? namely these words his soule was not left in hell.* Now I trust no man will say there is any resurrection of the soule. The word Soule signifies often the whole person, as *Leu. The Soule that sinneth shall dye.* The word here translated Hell signifies also as often the graue. And Peters opposition betweene Dauids graue and Christs hell is to be obserued: for David saw corruption in his graue, but Christ did not, albeit hee were locked vp in the graue as sure as he for three dayes.

Quest. 41. I pray you passe by all other arguments and controuersies concerning this Article and let mee heare your iudgement and beleefe plainly as you can, and what vie you make of this faith?

Ans.

Ans. I must then passe ouer their iudgement also which take the word Hell, for the extreeme hellish sorrowes which Christ suffered on the Crosse and in the Garden. And I will doe so willingly, for I trust none of them loue to bee contentious. Yet to giue reason of my dislike of this acceptation: I answere such as bee brethren on this wise breefly.

First, that Christ in his death and before did suffer extreeme sorrowes: and therefore the same set downe clearely before, may not here bee obscurely repeted.

Secondly, that his passions before death were inuisible, and inexplicable, not terrors, but hellish torments: his bloudy sweat, his strong crying, his amazednesse, are cleare and most eident demonstrations.

^aLuk. 23. 44.

^bMat. 27. 47.

^cHeb. 5. 7.

I doe therefore iudge these words, hee descended into hell, are best vnderstood in the fourth acception of the word, for by the graue, or this word Hell, that base condition of the body lying in the graue, as it were in the dungeon and bondage of death, is often vnderstood, and in this state was Christ in the graue, all which time the Diuell and the Iewes and death, seemed to triumph over him, for thus the Scripture speakes as of him. *Es. 53. 8. Hee was taken out from prison, wherefore for a time hee lay as swadled in the bands of death: so of his type Jonas cha. 2. ver. 2. In mine affliction haue I called vpon the Lord, and he hath heard me, from the belly of Hell haue I called vpon thee, and thou hast heard my voyce.*

And albeit Christ was exceedingly humbled on the crosse, and accounted as one forlorne and forsaken of God: yet the rage and madnesse of his enemies had not beene satisfied, vnlesse hee had wholly lyen shut vp, and bound vp in the graue. For they were not quieted, nor secure touching their victorie ouer him, till the sepulcher was sealed and kept with a certaine number of armed men.

Mat. 27. 62, 63.

And thus the enemies of grace labored for the cutting off of the Messias. *Dan. 9.* and to triumph ouer him. But he was soone loosened of the sorrowes of death and these bands of hell, as Saint Peter speaketh, it was impossible for this Sampson

son

Rom. 13. 1.

1. Cor. 15. 41.

Reue. 20. 14.

1. Cor. 15. 55.

Act. 2. 24.

son to bee long so bound vp of his enemies. And like as they seemed to triumph ouer the Lord and head vntill the resurrection: so the same enemies, Sathan, death, and the graue seeme to haue swallowed vp all the blessed members of Iesus Christ, and to triumph ouer them in like manner, but their deliuerance also commeth: for which cause the Apostle teaching vs to cast the eye of our faith on the resurrection, breakes forth into this holy exclamation. 1. Cor. 15. 55. *O death where is thy sting, O graue where is thy victory.* And thus the Sonne of God humbled himselfe, and made himselfe as nothing. Phil. 2. 7.

The Comforts and Fruits which follow this Faith, are these.

First, I am comforted by this lowest degree of Christs humiliation on this manner. Hee nothing was left vndone for the full accomplishment of the whole worke of my redemption, for the Soune of God was left, as it were, for a season fast bound in the hands and in the bands of death.

Secondly, I must bee comforted in extreeme dangers and afflictions of body and minde, when I seeme to bee forsaken of God: for I see the Son of God pressed but not oppressed, cast downe into the danger of death, yet not forsaken of god.

Thirdly, when the feares of death and of the graue terrifie me, I must record my former experience of Gods loue in mine illumination, conuersion, and sanctification. Psal. 23. and so ouercome the feares of death, but specially to this end must I record this humiliation of the Sonne of God. For his graue and buriall hath merited for vs, that our graues shall bee for vs as beds of downe to keepe vs in safetie till the day of the resurrection and glorious appearance of the Sonne of God: for I must bee assured that his precious body beeing thus humbled and (as it were) forsaken he shall take away all shame from the bodies of all his members, by the merit of his buriall and descention into hell.

Quest.

Quest. 42. Thus far shall suffice of the degrees of Christs humiliation, now proceed to speake of the three degrees of his exaltation: and first let me heare what you can say of his resurrection from the dead?

Ans. First, I know and professe with mouth, and beleeue in mine heart that Iesus Christ the onely begotten Sonne of God, being truely dead and buried, rose againe in the same very body wherein hee dyed, from death to life againe. And of this I haue most pregnant prooffe, and cleere euidence to rest my faith vpon, from the Scriptures, and testimonies of holy men and Angels.

First, the testimonie of Scriptures. Thus the Apostle be- ginneth to proue the Resurrection. 1. Cor. 15. 3. 4. *I deli- uered vnto you, that which I receiued, how that Christ dyed for our sinnes, according to the Scriptures, and that he was buried, and that he arose the third day according to the Scriptures. Rom. 4. 25. Hee dyed for our sinnes, and rose againe for our iustification. 1. Cor. 15. 14. If Christ bee not risen, then is our preaching in vaine, and our faith is also in vaine.*

The prophecies are these. Esay. 53. 8. *He was taken out from the prison, and from iudgement. Psal. 16. 10. For thou wilt not leaue my soule in the graue, neither wilt thou suffer thy holy one to see corruption.*

The accomplishment of these prophecies are often re- corded in the new Testament, namely, in these places. Act. 2. 31. *Dauid knowing before, spake of the Resurrection of Christ, that his soule should not be left in the graue, neither his flesh should see corruption.* Again, of the same prophecie, Paul speak- ing of the Resurrection of Christ alleadgeth it. Act. 13. 35. He saith also in another place, *Thou wilt not suffer thine holy one to see corruption.* Howbeit, Dauid after he had serued his time, by the counsell of God, he slept, and was layd with his Fa- thers, and saw corruption: but hee whom God raised up saw no corruption. The signe or type of this buriall and resurrecti- on was Ionas: The thing signified and the accomplishment of that prophecie is exprelly recorded. Mat. 12. 39. 40.

Q9.

Secondly,

Secondly, the testimony of men accepted and approved of God in the Scriptures: first, the holy women which conversed with him in his life, saw the sepulcher, and testified his resurrection. *Mat. 28. 1.* and their testimonie is allowed of God.

Secondly, Peter saw him, and testified it. *Act. 2.* and his testimony is accepted for a good euidence. *1. Cor. 15. 5.*

Thirdly, the twelue Disciples or witnesses which he had chosen, they saw him and testified. *1. Cor. 15. 5. Ioh. 20. 19.*

Fourthly, the Apostle assureth vs that hee was seene of more then five hundred holy men at once: and their testimony is good. *1. Cor. 15. 6.*

Fifthly, hee addeth, that hee saw Christ himselfe, *1. Cor. 15. 8.* and his testimony is good.

Or thus his five appearances: the first day, first, to *Mary Magdalene. Mar. 16. 5. 9. Iohn. 20. 11.* The second appearance againe to *Mary Magdalene*, and the other *Mary. Mat. 28. 9.* The third appearance to the two Disciples going to Emaus. *Luke. 23. 13.* The fourth appearance to Peter alone. *1. Cor. 15. 5.* The fift appearance was to al the Disciples. *Iohn. 20. 19.* The sixt appearance in the fortie dayes following: first, eight dayes after his Resurrection to the Disciples in a house together. *Iohn. 20. 16.* Secondly, to sixe or seauen as they went to fishing. *Iohn. 21. 1.* Thirdly, to *James* alone. *1. Cor. 15. 7.* Fourthly, to all the Disciples in the mountaine where hee *Mar. 16. 6. Ioh. 20. 12. 13.* gaue them the Apostolicall commision. *Mat. 28. 16.* Fifthly, the fift and last was in the mount of Oliues when hee ascended *Act. 1. 12.*

Thirdly, the testimony of Angels. The Angels also as they did preach and testifie vnto men, being sent from God, his conception, his birth: so they serued, attended, and ministered vnto him in his life, in his passion, in his graue, in his Resurrection and ascension: as they also testifie of all these Articles of the faith. *Mat. 28. 5. 6. 7. The Angell of the Lord said to the women, feare ye not: for I know that ye seeke*

Iesus which was crucified: he is not here: for he is risen, as hee said: come see the place where the Lord was laid: and goe quickly and tell his Disciples, that he is risen from the dead: and behold he goeth before you into Galilee: there yee shall see him, lo, I haue told you.

Fourthly, the fourth testimony is the testimony of euery beleeuing heart. Euery beleeuer feeles in some measure, and desires more and more with the Apostle. *Phil. 3. 10. To feele and know the vertue of his Resurrection.*

In things naturall a man must first haue experience in seeing and feeling, and then beleue: but it is contrary in religion, a man must first beleue, and then comes experience afterward. The true beleeuer can speake after his experience thus: like as, though I were blinde and could not see with mine eyes the body of the Sunne in the heauens, yet because I feele the heat and comfort of the Sunne, therefore I beleue the Sunne shines vpon the earth: euen so I finding the worke of the Sonne of God in mine heart, and in my first resurrection, must verily beleue his blessed resurrection.

Quest. 43. Tell me next what was the manner of his resurrection: and lastly, what vse we haue of this Article, and of this faith?

Ans. First, the Lord Iesus being truly dead and buried, rose againe by his owne almighty power: as is often testified. *Iohn. 18. No man taketh my life from me, but I lay it downe of my selfe: I haue power to lay it downe and haue power to take it againe.* And so his Apostles *Paul* and *Peter* assure vs hee quickned himselfe by his owne spirit. *Rom. 8. 11. 1. Pet. 18. 19.* Whereby hee doth approue himselfe comfortably vnto vs to bee the very Sonne of God, as Saint *Paul* noteth. *Rom. 1. 4.* saying, *hee was declared mightely to bee the Sonne of God touching the spirit of sanctification, by the resurrection from the dead.*

Secondly, as touching the forme he rose in, or how his body was qualified. I answere that after his resurrection his

body was glorified richly, yea most gloriously qualified with supernaturall graces: his body was incorruptible, and it was made a shining body, a resemblance whereof some of his Disciples saw in the mount: and it was indued with agility to moue as well vppward as downeward, as may appeare by the ascension of his body to heauen, which was not caused by constraint, or by any violent motiue, but by a propertie agreeing to all bodies glorified.

Yet in the exaltation of Christs manhood wee must remember two caueats: first, that hee did neuer lay aside the essentiall properties of a true body, as length, bredth, thickenesse, visibilitie, localitie, or to be in one place at once, and no more, but keepeth all these still, because they serue for the being of his body. Secondly, wee must remember, that the gifts of glory in Christs body are not infinite, but finite: for his humane nature being but a creature, and therefore finite, could not receiue infinite graces, &c. Christs body is not omnipotent and infinite: for this is to affirme he had no humane body, and to make the creature the creator. That it might appeare vnto the Disciples hee had a glorious body and was changed: hee was not alwayes in their presence, but came often sodenly into their presence, and once the doores being shut, the doores giuing place, and being opened they knew not how: he that thickned the water to walk on, can cause doores and rockes to giue way vnto his coming without any peircing or passing through them, as Papists haue imagined.

Finally, that hee had a true body, a reall body, the very same wherein hee suffred, and not a fayned body (as heretiques haue auouched) is testified by many arguments vnto vs: hee shewed some scars, wounds, and blemishes of his passion, in his body now glorified, as then remaining for the confirmation of men: and to this end he conuersed with men: he did eate and drinke often in the presence of his Apostles after his resurrection.

Christ had a reall and true body after the resurrection.

The

The vse of this Article concerning Christs resurrection, and of this Faith: is this.

First, the resurrection of Christ is a publike testimony, that hee hath perfect righteousnesse for all such as trust in him: *2. Tim. 1. 12.* for if there had remained but one of our finnes either vnperfectly punished in him, or not fully satisfied by him, hee could not assuredly then haue risen from the death, for where but one sinne is, there must bee death. *Rom. 6. 23.* as God hath decreede. Like as then the father by deliuering Christ to death, hath indeed condemned our finnes in Christ. *Rom. 8. 3.* so by raising him from death, hee hath absolved Christ from our finnes, and vs in Christ. *1. Cor. 15. 17. Rom. 4. 25.* As our finnes are condemned and punished in the death of Christ: so our absolution and discharge is in his resurrection: *Christ was giuen to death for our finnes and risen againe for our iustification.*

Secondly, the beleuer is truly said *to be dead to sinne*: or to be dead with Christ: because the vertue of Christs death works effectually in his heart the death of sinne: and next *to be buried with Christ into his death*: because of the vertue *Rom. 6. 2. 3. 4.* which proceedes from Christs buriall to cause him so to bury sinne, that it neuer can rise vp any more to bee so stirring in him, as it was before he came to Christ. And lastly, the beleuer is as truly said *to be risen with Christ. Col. 3. 1.* because a speciall vertue and grace proceedes also from Christs resurrection to the beleueing heart to quicken it vnto newnesse of life. And this is that grace, which the Apostle desires more and more to feele and find to abound in himselfe, when hee desires to know Christ better, *and the vertue of his resurrection. Phil. 3. 10.* Wherefore we must embrace Christ risen in the armes of our precious faith, and so apply him vnto our hearts, that wee may sensibly feele vertue to come from him, not onely to crucifie our old affections, but also to stir vp dayly, new, holy, and heauenly affections in our hearts

The beleuer truly said to be dead with Christ, buried, and risen with him.

Qq. iij.

harts. Col. 3. If ye be risen with Christ, seeke those things which are above, &c. 1. Pet. 1. 3. We are regenerate to a lively hope by the resurrection of Iesus Christ from the dead. As it was in the cure of the woman which had the bloody issue, so it is in the curing and quickning of sinners, which are full of bloudie issues, all which must bee stanchd and cured by a certaine vertue deriued from Christ into them. Mar. 5. 29. 30. This is the prayer. Eph. 4. 19.

Thirdly, the third fruit which is ioyned with the second is the assurance of our perseuerance in grace, and of our full victory against sinne and death. For they that are ingrafted into Christ by faith draw from him such a spirituall life and power, as they shall neuer loose, no not in the parting a sunder of soule and body. Rom. 8. 38. Iohn. 8. 51. If any man keepe my word he shall neuer see death.

Fourthly, the last benefite of his resurrection, is the resurrection of our bodies. The truth is this, that good and bad shall rise againe, yet there is a great difference in the rising of the one and the other, for the Godly shall rise by vertue of Christs resurrection, and that to eternall glory: but the vngodly rise by the power of Christ not as hee is a redeemer, but as hee is a terrible Iudge, and to execute iustice on them. Now to the faithfull Christ is said to be the first fruits of them that sleepe. 1. Cor. 15. 16. because as in the first fruites of corne being offred vnto God, the owner had an assurance of Gods blessing on the rest: so here by Christs resurrection the beleeuers haue a pledge of their owne resurrection.

Quest. 44. Thus farre the first degree of his exaltation: now let me heare of the second, what doe you beleue his ascension into heauen?

Ans. That I doe: for this is not onely prophesied of in the old Testament; but also recorded and testified in the new Testament. And therefore I know, beleue and professe this to bee the most sacred truth of God, that Iesus Christ the very Sonne of the liuing God, fortie dayes after his resurrection from the dead, did ascend vp into heauen. The prophesies.

phesies in the old are these. Psal. 68. 17. 18. 19. The Charets of God are twentie thousand, thousand Angels, &c. Thou art gone vp on high, thou hast lead captiuitie captiue. The complement of this, in the new Testament is. Eph. 4. 8. where the Apostle testifieth plainly, that the Psalmist spake by the spirit of prophesie of Christs ascension, and of his gracious blessings powred then, as in a solemne triumph, in anguration or coronation of a mightie prince, vpon his Church and people.

Againe that David prophesied not of himselfe, in Ps. 110. Saint Peter auoucheth speaking of the resurrection of Christ. Act. 2. 34. David is not ascended into heauen, but hee saith, The Lord saith to my Lord, sit at my right hand, &c. And Christ himselfe fore-sheweth his ascension into heauen. Ioh. 16. 28. I leaue the world, &c. Ioh. 14. And the holy Euangelists testifie with one accord that his words proued true, for that hee did in verity ascend into heauen in his appointed time. Mark. 16. 19. So after hee had spoken vnto them, he was receiued into heauen. Luke. 24. 51. And it came to passe as hee blessed them, he departed from them, and was carried into heauen. Act. 1. 9. while they beheld he was taken vp: for a cloud tooke him vp out of their sight.

I doe therefore thus vnderstand this mystery in mind, and beleue it in mine heart, and professe it with my mouth: that the very same Christ, who according to his diuine nature was alwayes in the heauens. Iohn. 1. 3. after he finished the whole worke of our redemption on earth, and instructed his Disciples fortie dayes as concerning the truth of his resurrection, so concerning the propagation of the Church, and publication, or preaching of the Gospell, for the building vp of his mysticall body on earth: after all this (I say) accomplished, hee ascended vp to heauen in the presence of all his Disciples, in that very body and soule, wherein hee liued, suffred and dyed on the Crosse: and in that very body which was buried and rose againe: in this body and soule, I say Iesus Christ ascended vp into heauen where hee must haue

Rom. 6. 9. 10.

1. Cor. 6. 14.
Rom. 8. 11.
Phil. 3. 21.
1. The. 4. 14.

Act. 1. 2. 3.

haue his residence, or bodily presence *untill the time of the restoring of all things.* *Act. 3. 21.*

Heb. 12. 22. 23.
Mat. 18. 10.
1 Cor. 13. 2.
2 Cor. 12. 2. 3.
Psal. 103. 19.

And by *Heaven* here I vnderstand not the firmament, as *Gen. 1. 1* ver. nor the ayre. *Mat. 6. 26* but the highest heauens where God, and his Angels, and the spirits of the righteous haue their rest. *Iohn. 14. 2. 3. Phil. 1. 23.*

Againe, whereas the Euangelist Saint *Luke* saith. *Act. 1. 9. that he was taken up*, the meaning is, this was done principally by the mightie power of his godhead, and partly by the supernaturall propertie of a glorified body, which is to moue as well vpward as downeward without constraint or violence.

And thus Christ ascended into heauen really and actually, and not in appearance onely. And hee went also locally by changing his place, and going from earth to heauen, so as hee is no more on earth bodily, as wee are now on earth: as is afore shewed.

And whereas it may bee doubted, if hee bee so departed from vs, as touching his bodily presence, how that may bee true, that hee said hee would bee with vs vnto the end of the world. *Mat. 28. 20?*

The answer is: hee said also that hee would leaue the world to goe to the father. *Iohn. 16. 28.* Wherefore he must bee vnderstood to speake by a distinction. True it is he was before *Abraham.* *Iohn. 8. 58.* and so is hee with his Church to the worlds end according to his diuine nature, in maiestie, grace, vertue, power, and effectuall working of his holy spirit. *Iohn. 17. 11. and 14. 16. 17. and 16. 13.* but his bodily presence is in heauen.

Secondly, if any doubt further, whether the natures bee not thus seuered if where the one is, the other is not alwaies?

I answer, no: for the diuinitie which cannot bee comprehended, must of necessitie outreach, and yet comprehend the humanitie, and thereunto bee parsonally vnited. It is not alwaies true that of two things conioyned, where the one is there must bee the other also. For the Sunne and his beams
are

are both ioyned together, yet they are not both in all places together. For the body of the Sunne is seated and carried onely in his celestiaall orbe in the heauens, but his beames are here beneath on the earth. In those holy phrases then we must remember that (as diuines speake) the properties of both natures must bee distinguished in Christ, for in such places, properties belonging to one nature, are ascribed vnto the other, because of the hypostaticall vnion of both natures in one person.

And thus far for the sence of the words of this Article, where wee see breefly that Christs ascension is an exaltation, or a receiuing vp of his humanitie to sit in the highest heauens, till the glorious day of his appearance in iudgement. *Heb. 1. 3.*

Quest. 45. What vse is there of this faith, and what comforts follow it?

Ans. First, when I doe thus beleue the ascension of Christ, I doe beleue also all the effects thereof, and all the holy adiuncts appertaining thereunto: namely, these two principall, which the Apostle specially mentioneth. *Eph. 4. 8. and 12. 1. That when he ascended up on high, he lead captiuitie captiue.* By *Captiuitie*, vnderstand a multitude of captiues, as the Psalmist doth. *Psal. 68. ver. 19.* that captiues here meant, are the world, the flesh, sinne, Sathan, and death it selfe: and whatsoeuer engins and confederates these had against Christ in his humiliation, and his members all their dayes on earth. He so triumphed ouer them all on his crosse, *Col. 1. 12.* but specially in his ascension, that howsoeuer they may feare vs otherwhiles, and feare vs to waken vs from securitie, yet they shall neuer hurt vs, for Christ hath taken away their sling. *1 Cor. 15. 55.* and hath pinioned their hands behinde them as captiues, and hath set vs free, if wee will come vnto him, when hee calls vs by his Gospell. Wherefore if wee refuse now his call, our state is the more damnable. A man lies bound hand and foote in a darke dungeon, and the keeper sets open the prison doore, takes off his irons and
bids

Bids him come forth: If hee refuse, and say, hee is well, may it not bee said hee is mad, and who will pittie him in that case. This is the state of all impenitents, and contempters of the Gospell.

Secondly, it is said also that then hee gave gifts to his Church, as Kings doe in their triumph: and his gifts were these, *Apostles, and Prophets, and Euangelists*, for the first planting and founding of his Church Catholike: *Pastors and Teachers*, for the propagation of the same, and for the gathering of his Elect to the worlds end. If these were Christs principall blessings which Christ gaue his Church in his ascension, and so richly and highly to bee accounted, as being destinate and sent for so great a work as the building of the body of Christ, which is his Church on earth. *Eph. 4. 12.* then they doe not beleue rightly and truely the ascension of Christ, that so basely and vilely esteeme the sacred ministry and preaching of the Gospell of Christ, and the administration of his Sacraments, as Atheists and Papists and all carnall Gospellers doe.

Thirdly, like as our iustification is ascribed vnto his resurrection, and merit of the same: so our proceeding in grace and perseuerance may truely be attributed to his ascension to heauen and intercession there for vs. *Ioh. 17.* And like as he could neuer haue risen in that body wherein he was accursed for vs, vnlesse he had been acquitted, and iustified from all our sinnes, so much lesse could hee haue ascended into the highest heauens, if hee had not beene pure from all our spots imputed vnto him, his ascension is a cleere euidence of his righteousness. *Iohn. 16. 9. 10.* and consequently, of our righteousness in him and by him: for which these Articles are sweetly knit together, for the confirmation of our faith, touching our free iustification by Christ. *Rom. 8. 33. 34. Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth: who shall condemne? it is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* Wherefore euer remember to reiect the

the doctrine of Antichrist, who teacheth that Christ by his death did merit our iustification, but wee once iustified doe further merit our saluation. Whereas thou seest here not onely the beginning, but also the continuance, yea, the accomplishment of the whole worke of our saluation, in our vocation, iustification, sanctification, and glorification is wholly and onely to be ascribed to the merit of Christ.

Fourthly, wee receiue also by his ascension, a confirmation touching our ascension into heauen: for in beleewing the one, wee beleue the other: for the head and members must goe together. Wee bee not now coldly to looke for heauen, but by a liuely hope to possesse it: for that we possesse it in our head already. For this cause it is written. *Eph. 2. 6. That God hath made vs to sit together in heavenly places in Christ.* Hee hath there a pledge for vs, even our flesh, and we againe by his ascension haue receiued from him an heavenly pledge, euen his spirit. *Iohn. 6. 7. I tell you, that truth it is expedient for you, that I goe away: for if I goe not away the Comforter will not come vnto you. 2. Cor. 1. 22.* Hee hath sealed vs and giuen vs the earnest of our spirits in our hearts.

Duties following this particular faith are these.

First, that our conuersation be in heauen where Christ is. *Phil. 3. 10.* Our hearts, our thoughts, our words, our workes, our whole conuersation must bee such, as if we conuersed already with the Angels in the highest heauens.

Secondly, if we beleue we be possesse of heauen in Christ: wee must strue to enter into him, with all holy contention of spirit, vsing the meanes he hath appointed, that wee may come vnto him with all the good speede wee can. If wee be assured of this purchase made for vs by his blood, wee must passe through all dangers to come vnto him, and vnto it, and not contend to get in our sekues, but also endeavour to bring with vs all wee can, specially all such as God by neere bands of loue hath knit vnto vs: as our wives & children &c. pro-

aiding as much as in vs lyeth, that they may bee with vs, heires together of the same grace of life. 1. Pet. 3. 7.

Thirdly, in all greivances of body and minde, seeke to no meanes for ease, but onely to the comforter, and the meanes hee hath appointed and ordained in the word. If thou beleuest the ascension of Christ, remember this was one end of his ascension to send downe the holy Ghost to worke more effectually, and comfortably in the hearts of his Children. And therefore endeavour in and by the word and Sacraments to bee comforted by him, in all afflictions of this life.

Quest. 46. Proceede on to the third degree of his exaltation: doe you beleue that hee sitteth at the right hand of God the Father almightie? first, explaine your meaning, and proue this Article by the scripture.

Ans. I doe so on this manner, first, for the sence of the words here set downe: whereas it is sayd that hee sitteth at the right hand of the Father, I say, here is a borrowed speech from Princes and Kings, who set their cheefe Rulers by them, and their best friends. Like as therefore men doe with others to whom they graunt or giue equall honour, or that which is next to themselves, they are wont to place them at their right hand, and this they doe that they may testifie their great honour, and loue vnto them: so the Lord would haue vs to vnderstand that hee (who hath neither right hand, nor left hand, for hee is infinite) hath giuen vnto his Sonne, very God and man, such inspeakable glory and maiestie, that hee sitteth now, as on a throne of exceeding glory in the highest heauens, executing the offices both of his kingdome and priesthood. And whereas it is added, *The Father, God Almighty*, here note the person of whom Christ, God and man receiued all this aduancement and glory of his kingdome, namely, his Father, to whom he is equall, notwithstanding in respect of his person, yet inferiour in respect of one nature.

Secondly, for the vndoubted truth of this Article of my faith: I finde it (as all the former) manifested to the Fathers,

as. *Psal. 110. 1.* The Lord said vnto my Lord, sit thou at my right hand: that is, raigne as king, and rule as cheefe Lord: so the best expositor testifieth. 1. Cor. 15. 25. * *untill I make* ^{Luk. 24. 26.} *thine enemies thy foote-stoole.* The Lord swaue and will not repent, thou art a Priest for euer after the order of Melchisedech. ^{Aet. 5. 31.} ^{Eph. 1. 20.} ^{Phil. 2. 9.} And this propheticie is accomplished, as the Euangelists and Apostles haue testified: for Saint Marke hee saith. Chap. 16. 19. *After the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.* And the Apostle Eph. 1. 20. *He raised him from the dead, and set him at his right hand in the heauenly places, far aboue all principalities* ^{1. Tim. 3. 16.} *and power.*

Thus then in few words I expresse my meaning, and faith concerning this Article: I say, that our Lord Iesus Christ hauing accomplished all his worke on earth, and hauing committed the word of reconciliation, for the gathering of his Elect vnto his holy ministers: hee doth not now from hence forth after his ascension, execute any of his offices in infirmitie, as before on earth, but in great excellencie and glory in the highest heauens. I doe therefore here beleue that Christ God incarnate, began after his ascension, and not before to sit at the right hand of his father, and am perswaded that Christ now sitting in heauen, both heares ^{Ioh. 17.} ^{Rom. 8.} ^{Ephes. 1.} ^{1. Thes. 2. 13.} my prayers, and prayes also to his father for mee: and I am perswaded that his vertue, grace and power is maruelous effectually in the hearts and consciences of all the faithfull, by meanes of his Gospell, albeit his bodily presence bee as far distant from vs, as his seate in heauen is from our hearts on earth: for him hath God lifted up with his right hand, to bee a Prince and a saviour, to giue repentance to Israell and forgiveness of sinnes.

So thus I conclude: Christ God and man doth actually raigne in heauen, with the father in glory: and that the father doth and will doe all things by none other: and that none other is of power to execute this office of the head of the catholike and vniuersall Church of Christ on earth, but

Mat. 20. 21. 22.
1. King. 2. 19.

onely our Lord and Sauour Iesus Christ.

Now in that Christs placing at the right hand of the Father, argues an inferioritie in Christ because of one nature (as is aforesaid) hence it appeares that they bee deceiued, who auouch that Christ glorified, hath such a transfusion of the proprieties of the God-head into his manhood, omniscience, and omnipresence, &c. for this is to make the creature a creator, and so Iesus Christ should haue no true humane body and soule in heauen, which were not to glorifie his humanity, but to abolish it.

And whereas the word *Almightie* is repeted againe in this Article: it is to signifie the maiestie of God the father, and so the excellencie of Christ, who is so aduanced, and glorified God and man, or the man Christ Iesus, by so mighty a maiestie.

Againe, here I professe that by the session of Christ at the right hand, &c. two things must bee vnderstood: first, that this blessed person of the Sonne hath the same equalitie of maiestie and glory with the Father: Secondly, by this phrase is also vnderstood that the humane nature of Christ is exalted to a most high excellencie of glory, *euen to execute iudgement as he is the Sonne of man. Iob. 5. 27.*

And it may not be here said, as in his resurrection, that like as Christ rose onely in respect of his humane nature, so also hee sits at Gods right hand in respect of the same nature: for the session at Gods right hand, is not a propertie of nature, but signifieth the state of the person of Christ, resting now in the execution of his offices, as being king, and priest, and mediator betweene God and his people. See, *Bucanus pag. 260. Sedere igitur, &c.*

Quest. 47. Now proceed to the fruits which follow this faith.

Ans. The benefites which follow this exaltation and session of Christ, at the right hand of God, are either in respect of his priesthood or of his kindome.

The beleueer gaines these benefites by his priesthood:
First,

First, he is now, and may be truly perswaded that as the covenant of grace and priesthood of Christ haue none end, **Heb. 8. 6.* so his intercession for him and for all, euery beleueer, shall neuer cease to the end of the world: for all. *Rom. 8. 34. 1. Tim. 2. 5.* Christ is risen againe and sitteth at the right hand of God, and maketh request for vs, and for euery one. *I haue praid for thee Iohn. 17.* Peter that thy faith faile not. The manner of this is this: hee appeares in heauen as a publike person in our stead: He appeares in the sight of God for vs. *Heb. 9. 24.* and makes the same requests hee made on earth. *Iohn. 17.*

The difference betweene Christs passion and intercession is this: the passion is as a satisfaction to Gods iustice for vs, &c. and as it were the tempering of a plaister, but intercession applies it to the very sore.

So then the beleueer is hereby sweetly comforted in heart, being perswaded that Christ Iesus God and man (now sitting in great maiestie and glory in heauen) first, heares his prayers in heauen, and secondly, accepts and sanctifies all his sacrifice and seruice, which the beleueer offers to the father by his hand. *Heb. 13. 15. Psal. 119. 106.* for all our seruice is imperfect, yet for his intercession sake it is accepted as perfect.

A second consolation here ariseth to the beleueing heart: hee may now with boldnesse goe to the throne of grace. *Heb. 4. 16.* because wee haue then an high Priest, an high Priest that sitteth at the Throne of the Maiestie in the heauens. *Heb. 8. 1.* And for this cause the same Apostle in the same Epistle. Chap. 10. 19. 20. biddeth vs draw neere, with a true heart, and with an vndoubted perswasion of faith. And againe most sweetly. *Phil 4. 6.* Be nothing carefull, but in all things let your requests be shewed vnto God in praier.

A third consolation is this: his intercession preserues euery repentant sinner in the state of Grace: that being once iustified and sanctified, they may so continue vnto the end: whom he loueth once in his Christ, who stands before him, hee loues him for euer. *Iohn. 10. 29.* If hee fall the Lord will

will raise him vp againe.

Fourthly, a most sweet consolation is this: the intercession of Christ in heauen casteth downe such beames of grace into the beleeuers heart on earth, that it causeth another intercession of the spirit in him: or causeth the spirit of prayer to be effectuell and working in him. *Zach. 12. 10. 11. Rom. 8. 26. Hee giueth vs his spirit, which helpeth our infirmities, and maketh request for us, with sighes and grones that cannot be expressed, but hee which searcheth the hearts knoweth what is the meaning of the spirit, for hee maketh request for the Saints according to the will of God.* The holy Ghost makes request by stirring euery repenting heart to pray with grones and sighes, which the mouth cannot expresse: and this is a speciall fruit of the intercession of Christ in heauen: so that a man may soone know by the spirit of prayer in his owne heart, how Christ prayeth for him in heauen. A man may soone finde it by his owne coldnesse or feruency in prayer, or by the inward grones of his heart, when hee cannot so well expresse his greefe in words before God.

Here I renounce the opinion of Papists touching intercession as being hereticall, vncomfortable and condemned of God: First, for that the Saints departed (who bee their mediators with Angels) know not our particular wants and griefes.

Secondly, for that hee that makes this intercession must bring something of his owne of price and value vnto God to procure the graunt of his request.

Thirdly, it is a prerogative belonging onely to Christ to make request in his owne name and for his owne merits.

Fourthly, Scriptures neuer mention any other, but contrarily.

Fiftly, wee must pray to him in whom wee beleue. *Rom. 10. 14. wee beleue onely in one God, &c. therefore we pray onely to one God.*

Furthermore as touching his kingdome wee are well to consider what kingdome hee hath: next what the administration

1. Tim. 2. 5.
Iohn. 15. 16.
Iohn. 16. 23.
El 63 16.

stration of his kingdome is, and how comfortable to the beleuer.

First, that hee is Lord and King ouer all in respect of creation, as also of preferuation and prouidence it is manifest. *Col. 1. 16. 17. for by him were all things created in heauen and in earth, &c. And in him all things consist:* hee is the same also much more by right of redemption. And his kingdome is eternall and spirituall, respecting the very conscience, hauing that onely absolute power to command and forbid, to condemne and to absolue the soule and conscience: This is testified. *Act. 2. 36. Let all Israel know for a suretie, that God hath made him both Lord and Christ, this Iesus (I say) whom yee haue crucified.* And to testifie this his excellency: when Christ went vp to sit on his throne for the gouernement of his Church: it is said, hee gaue great gifts to his Church, farre excelling the gifts of earthly princes in their coronation: for (it is said) hee gaue his Church *Apostles, Prophets, Pastors and teachers: Ephe. 4. 11. 12.* Now the end and vse of these gifts and benefites giuen by this great king is comfortable: for there it is sayd, that these were giuen for the collecting of his Church and the building of it. This collection is a separation of the precious from the vile. *Ier. 15. 19.* and a translation of the Elect from the kingdome of darknes into the kingdome of light. *1. Pet. 2. 9. 10. 11. Eph. 2. 2. 3.* by the ministracy & dispensation of the word of reconciliation. *2. Cor. 5. 18.* outwardly, and the working of the holy Ghost inwardly. And this is the first part of Christs office in his kingdome.

Secondly, Christ leads his precious people as a great generall doth his armie, through the wilderness of this world, into his euerlasting Canaan. And this hee doth also by the same meanes, whereby hee called them: his word and sacraments outwardly, the mightie operation of his spirit inwardly. And in this trauell hee doth exercise them (as in Canaan) with manifold afflictions and temptations in this life. *Psa. 23.* and yet defends them against the rage of all enemies.

*Luk. 11. 13.
Act. 16. 9. 6.
Ef. 1. 1. 2. 3. 4. 5.
Act. 2. 32. 33.

S L

mies: first, giuing them in their life time strength to suffer, and to fight against all his enemies most mightily. *Phil. 1. 24. Vnto you it is giuen for Christ, that not onely yee should beleue in him, but also suffer for his sake. Chap. 4. 13. I am able to doe all things through him which strengtheneth mee. Rom. 8. 36. 37. For thy sake are wee killed all the day long, wee are counted as sheepe for the slaughter. Neuerthelesse in all these things wee are more then Conquerours, through him that loued vs. And in death it selfe he neuer forsakes them. Rom. 8. 38. 39. but then makes an euermlasting separation betweene them and all their enemies. Zac. 13. Luk. 16.*

Quest. 48. Let me heare what you can say of the last Article concerning Christ, which is this: *From thence hee shall come to iudge the quick and the dead?*

Ans. First, I say this Article followes fitly after the former for confirmation of it: for the excellency of his kingdom shall mightily and wonderfully appeare in the execution of iustice, in the great day of the generall iudgement which shall bee in the last day of the world.

First, to iudge, or to giue Iudgement is the proper action and function of a Iudge, in condemning, or iustifying of any man. In condemning, by pronouncing him guilty of sin, and therefore adiudging him to some punishment for his sinne: in Iustifying, by pronouncing him iust, or acquitting him of sinne, and so freeing him from the punishment of sin, I say then the meaning of this Article is this: I beleue that Iesus Christ doth not onely now exercise his kingly office in heauen (as is afore shewed) but shal also triumphantly descend from the right hand of his father in a visible forme, and corporall presence to iudge all men that shall be found at his comming aliue or dead.

Now to proceed in order to speake of this great iudgement, these poynts must bee considered: first, by what arguments it may appeare that there shall be a generall iudgement. Secondly, what the forme and manner thereof shall bee. Thirdly, how this argument serues to comfort vs, and

to

to humble vs.

First, that there shall bee an vniuersall Iudgement may appeare thus, against cauellers that denie it.

2. Pet. 3. 3.

First, the Scriptures are most euident for this. *Psal. 50. 1. The God of Gods hath spoken, and called all the earth from the rising of the Sunne to the setting of the same: our God shall come and shall not keepe silence. Heb. 9. 27. It is appointed unto men that they shall once dye, and after that commeth the Iudgement.*

Sec. Mat. 25. 31.

Luke. 8. 17.

Iohn. 12. 48.

Iud. 14. 15.

Luk. 21. 28.

Secondly, Christ promisseth his comming to Iudgement by himselfe. *Math. 25. 31.* and by his Apostle. *1. Thess. 4. 16.*

2. Tim. 4. 1. 7. 8.

1. Thess. 5. 22. 27.

Thirdly, for that hee hath charged vs to wayte for his comming. *Luke. 21. 28.* and for the redemption of our bodies. *Luke. 21. 28.*

Rom. 8. 23.

Eph. 1. 14.

Fourthly, for that the iustice and mercy of God requires this, to punish the wicked and to crowne the Godly, which wee see is not in this life present: therefore there is a speciall day and time appointed with God for it.

Fifthly, for that the Lord hath often forewarned the world of this. First, by pronouncing the sentence of death against sinne euen before the fall. *Gen. 2. 17.* Secondly, by repeating the same sentence in his Law. *Deut. 27. 26.* Thirdly, by the euidence of conscience, citing as it were men to appeare at a time appointed before the great Iudge. *Ro. 2. 15. 16.* Fourthly, by his iudgements particular on Sodome and Gomorah, on Egypt, on Ierusalem, and all the Iewes, and generally on the world in the deluge.

Sixtly, by signes prognosticating his comming: and these bee of two sorts: first, before his comming: secondly, in his comming. The signes beefore his comming are either first, long before his comming: or secondly, not long before.

Signes of the end long beefore are these. The first is the preaching of the Gospell to all the world. *Mat. 24. 14.* And the Apostle affirmes this was done euen in his time, saying. *Col. 1. 23. The Gospell hath bene preached to euery creature vnder heauen.*

S. l. ij.

The

The second signe before the end is the reuelation and manifestation of Antichrist. 2. *Thef.* 2. 3. Before the day of Christ, the man of sinne shall be disclosed, as hee is set out in the reuelation to all eyes in his colours. 14. 17. Chap. who shall cause the generall departing from the faith of Christ as it is foreshewed by the Apostle *Paul* in the same Scripture.

2. *The.* 2. 3.

The third signe, the Iudgements following vpon the world for the contempt of the Gospell: warres, famine, pestilence. *Mat.* 24. 6. See that ye be not troubled, for all these things must come to passe but the end is not yet, and persecution. ver. 7.

The fourth signe the generall corruption of manners. 2. *Tim.* 3. Toward the later dayes shall come perillous times, wherein men shall bee louers of themselves, conetous, boasters, &c. much like for securitie and sinne to the dayes of *Noah*. *Mat.* 24. 37. 38. great deadnes of heart: They knew nothing for all the preaching of *Noah*. *Gen.* 6. *Luke.* 17. 26. Most men haue seene the first kinde of messengers and forerunners before Christ, and be nothing touched with repentance by any of them: woe vnto them if they stay till the last signes come for then (saith Saint *Luke*) their hearts shall faile them.

The second kinde of signes pognosticating his comming, more neere it, or immediately before it, are these. First, in the heauen or firmament, the Sunne shall wax darke. *Mark.* 13. 24. that is, haue as it were many Eclipses, and the Moone shall faile of her accustomed light: and the Starres of heauen shall fall, that is, shall bee scene to fall indeede, and the powers of heauen shall bee shaken.

Secondly, in earth, trouble in all nations with perplexitie of minde, and great sorrowes. *Luke.* 21. 25.

Thirdly, in the sea and waters, hideous sounds and rorings most terrible shall bee heard. *Luk.* 21. 25.

Fourthly, in the ayre, there shall bee terrible tempests. So that heauen and earth shall then preach Christ to vnbelieuers to their great horror, for their long contempt of the Gospell.

Fifthly, and lastly before his comming, the heauens shall passe

pass away with a noise, and the elements shall melt with heate, and the earth with the works that are therein shall be burnt up. 2. *Pet.* 3. 10.

The third and last signe is in his very comming, and this is called by the Euangelists the signe of the Sonne of man, coming in a cloud with power and great glory. *Luke.* 21. 27. This I take it to bee, the great, glorious and lightsome beames of maiestie whereby the world shall bee renewed and enlightened immediately before his personall appearance, to supply the defect of the light of Sunne and Moone, like as wee see in Somer in the dawning of the day, certaine beames of the Sunne appeare for a good space of time before the Sunne appeare in sight aboute our Horrifon, or sensible to our eye: so shall there bee a glorious euidence of the approching of our Lord and Sauour Iesus Christ, vnto the eyes of all men before they heare his personall and bodily preface before them. And thus far shall suffice for the first point that there shall be an vniuersall Iudgement.

Secondly, the forme of the generall iudgement. There is no man can well expresse the admirable forme of this great Iudgement, yet so far as the Lord hath reueled it, and I conceiue it, I shall declare it. In the forme three things are principally to bee respected: First, the preparation vnto the great session. Secondly, the proceeding in Iudgment. Thirdly, the execution of the definitiue sentence.

First, the preparation vnto Iudgement.

First, before his comming, preparation shall bee made by fire. *Psal.* 50. 3. A fire shall deuoure before him (as we heare before out of Saint *Peter.* 2. *Pet.* 3. 7. 10. 11. 12.) for heauen and earth must passe through a fire: not to consume them to nothing (for then where should Christ appeare in Iudgement, and sinners must bee iudged on the earth, and in the place where they haue sinned) but to consume their leprosie and corruption, wherewith the sinne of man hath infected heauen and earth, that so being as gold purified in fire they may shine bright, and glorious, and may bee fit to

S. iij.

intertaine

intertaine the maiestie of this great king at his glorious comming to Iudgement, for as the Apostle saith. 1. Cor. 7. 31. *It is the figure or forme, not the nature or substance of the world that passeth away.* The same is testified. Rom. 8. 21. *The creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.* So Act. 1. and Psal. 102. 72. 28. *The heavens shall waxe old, &c. and shall be changed,* meaning into a better state: as other Scriptures also testifie.

Reu. 21. 1.
Esay. 65. 17.
66. 22.

*Tit. 2. 14.

^bHeb. 12. 22.
1. Cor. 6. 1. 2.

*The. 4. 16.

*2. Tim. 4. 1.

Secondly, then shall bee the appearing of the glorie of the mightie God, & of our Saviour Iesus Christ, who shal come from the highest heavens, accompanied with an exceeding great host of mightie Angels, and ^bsoules of righteous men. Thirdly, then shall bee heard the sound of a trumpet, a wonderful peircing, & long continued sound, summoning all men and Angels vnto Iudgement.

Fourthly, the good Angels shall gather all nations, and bring all vnto the place of Iudgement, all (I say) the ^d living and the dead, for the very dead shall first bee called out of their graues, and they shall come clothed with their owne bodies. 1. Thef. 4. 16. And with them shall appeare all that bee alitie changed in a moment in the twinckling of an eye: and corruptible bodies shall bee come incorruptible, naturall shall turne spirituall, living immediately by the vertue and power of God. And then the bodies of the Saints shall bee like the glorious body of Christ, shining as the Sunne. Mat. 13. 43. And the wicked shall bee full of shame and dishonour. Dan. 12. 2. The euill Angels also, they are reserved for the iudgement of the great day. And then Antichrist the Sonne of perdition shall appeare in his colours, who shall be consumed and wasted continually by the spirit of Christ, preaching the Gospell ^f but his small abolishing and perdition shall bee at the glorious comming of Christ.

*Iud. 6.

Th. 2. 7. 8.

Fifthly, after all this shall Christ bee set in his throne of iudgement: as the Euangelists speake. *Then shall hee sit upon the throne of his glory.* Mat. 25. 31, and this throne shall be like

a flame of fire. Dan. 7. 9. so that the wicked shall desire the mountaines to couer them from the sight of it.

Sixtly, this done, the Lord shall make separation between the Elect and the reprobate: as he doth here on earth in the Church make separation betweene the precious and the vile, Confer. by the fame of his Gospell preached: so will he by his owne ^{Mat. 3. & Ier. 15.} immediate voyce, and ministry of his Angels, make a finall separation in that day betweene the one and the other. The sheepe which heard his voyce and testified their faith by their innocency, like lambes they shall stand on the right hand: They which contrailie testified their vnbeleefe by their lasciuiousnesse and lusts like Goates shall be set on his Ezech. 34. 18. left hand.

Seauently, euery mans particular cause shall bee tryed beefore this Iudge by the euidence which his workes shall giue with him or against him. 2. Cor. 5. 10. *Wee must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that he hath done, whether it bee good or euill.*

Here the better to assure vs of the truth and certaintie of the Lords proceeding & of his particularizing of al things in this action, the holy Ghost telleth vs that the Lord hath as it were, bookes of record to manifest all and euery work of man: and his bookes bee three in number. First, his booke of prouidence, which is the knowledge of all particular things past, present, and to come. Psal. 136. 16. Secondly, his booke of iudgement, which is diuided, as it were, into two parts, first, his prescience knowing euery thing far more evidently then wee know any thing recorded in a booke before our eyes: secondly, the second part of the booke of iudgement is the conscience of euery man standing beefore him, which shall then bee so qualified by the great power of God, that it shall bee able to record and testifie so much of all his particulars as shall serue to testifie his faith and iustification by Christ, or his most iust condemnation without Christ. The third booke is the booke of life, which is the eternall decree of God

God concerning the saluation of his elect by Christ: whose names bee so written in this booke, that they (being as gods precious pearles) can neuer bee lost. Of this booke read. *Esa. 4. 3.* and *Exod. 32. 32.* And of this distinction of bookes. *Reuel. 20. 12.* And I saw the dead both great and small stand before God, and the bookes were opened: and another booke was opened which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their works.

And after that mens works are made manifest by these bookes, then must they bee tryed whether they be good or euill: the Gentiles and Iewes that neuer heard of Christ, by the Law of nature, which shall proue them inexcusable. *Rom. 2. 12. 16.* The rest that haue heard, shall bee tryed by the Law and Gospell. *Rom. 2. 16.* The word of God shall serue as a bill of inditement for the iust condemnation of all such as haue contemned the Law & Gospell of Iesus Christ. *Ioh. 12. 48.* for the sentence of the Iudge in the last day of generall iudgement, shall bee nothing else but a manifestation and declaration of the sentence pronounced and published before by the ministry and preaching of the Gospell touching the iustification and condemnation of euery particular person.

Eightly, after the manifestation of all things, and that euery particular conscience sees his blessed iustification by Christ or his iust condemnation by vnbeleefe, and for his woorkes, then the Iudge shall proceede to his definitiue sentence: and this is two-fold.

The first is pronounced to the Elect in these words. *Mat. 25. 34.* Come yee blessed of my Father, inherit the kingdome prepared for you from the beginning of the world. This sentence is full of affection and loue, most sweete and most comfortable: recommending the free grace of God, their election, their adoption, and blessednesse in Christ, and not their woorkes, for the causes of their saluation: and then he addeth the euidence of their Faith by the woorkes of mercy which they

they haue done to his members here on earth: *I was hungry,* The princpall and yee gaue me to eat. &c. The answer of the Saints, say- works of men ing, when saw wee thee hungry, &c. argues that they were far are those from vaine glory in their works or seeking any iustification which are by them: and Christs last words to them: in as much as you pore members did it to the least of these my brethren, &c. giues vs an infalli- of Christ. ble argument of Gods child: which is, not to loue because Gal. 6. 10. wee are loued againe, but to loue for Christs sake, and the liuing members of Christ, because wee see his picture and image in them renued, this is a speciall grace of God: and of this loue speakes *Dauid. Psal. 16.* All my delight is in thy saints 1. *Ioh. 3* chap. which are in the earth.

The second sentence pronounced against the reprobate is, goe yee cursed into hell fire prepared for the Diuell and his angels, for I was hungry and yee gaue me no meate, &c. in which sentence are contained a heape of woes, present and to come. For the present, what can bee more woefull then to see so many admitted into the kingdome of God, and yet themselves shut out and excluded, yea, peraduenture to see such as they haue hated and disdained and refused to giue any honour vnto, as when the rich man shall see *Lazarus* receiued by God into the kingdome of heauen, whom hee vouchsafed not to sit among his seruants: and that which is more to see themselves separated, haled & tugged by an innumerable sort of oughly Devils, out of the presence not onely of God, but of their fathers, mothers, wiues, husbands, children, friends, louers, and acquaintance, who shall deide and laugh at them, forgetting all bands and obligations of nature, and reioyce at the execution of God his iustice in their condemnation, so that no eye either of God or man shall pittie them, nor no teares, prayers, suites, cries, yellings, or mournings can bee heard or preuaile with him which is their Iudge, nor one to mediate or speake for them to reuerse or stay iudgement, but needes without mercy, without stay, without any farewell, they shall be presently cast downe to the endlesse, easelesse, and remediesse torments of hell. Neuer was there

poore wretch that was condemned at the tribunall of mortall iudgement to bee compared to this estate, for there the conclusion of the Iudges sentence is, *Lord haue mercie vpon thy soule*, but here, the Lord himselfe shall not onely not shew any token of mercie or louing countenance, but also with a voyce surpassing any thunderclap to bee heard in all heauen, earth and hell, curse them bodies and soules to the pit of hell for euermore. And if this were all the present woe, yet were not the case so heauie, for besides this, what guilt of conscience, what biting enuie, what horreur of minde, what distraction, what murmuring against the Lord, what cursing of themselves, their day of birth, and father and mother, what remembrance of their former liues mispent, and to conclude, what doth not the feare of hell worke vpon them, surely my heart dreadeth, my minde fayleth to thinke vpon, to heare, to see, to consider their wringing of hands, their knocking of breasts, their cryes filling heauen and earth and hell, and my tongue and pen cannot expresse it, but must rest with the saying, *There is no peace to the wicked saith the Lord.*

Quest. 49. Now proceede to the comforts which arise by the expectation of the last iudgement.

Ans. First, what can bee more comfortable to good men then to consider and remember that the Lord hath appointed a day to iudge the world in righteousness. When a man looketh vpon the sorrows and labours of *Iacob*, the enemies of *Dauid*, the imprisonment and martyrdome of the Prophets, the shamefull death of Christ, and ten of his Apostles, the present glory of Turke and Pope disgracing and deriding true religion with the ostentation of multitude, contumacie, riches, outward and visible prosperitie, and with the persecution and effusion of the Martyrs blood; besides what clearing of the guiltie, and acquiting of malefactors and punishment of the innocent, that one example of Christ and *Barabas* is most demonstratiue. Why was *Ioseph* imprisoned, *Naboth* killed, *Esay* sawen asunder, *Paul* beheaded, *Ignatius* torne in peeces by wilde beastes. Bishop *Cranmer*, *Ridley*, *Latimer*,

Latimer, *Hooper*, *Farrar*, master *Bradford*, *Philpot*, and that most blessed, victorious and constant martyr of Christ *Richard Atkins*, who suffred at Rome Anno. 1588. hauing first of all his tongue cut out of his mouth, and his hands likewise cut off, was set naked from the middle vpward vpon a horse and so carried to execution, two men going beside him with burning torches scorching his sides, and being carried by the lodging of the Duke of Parma, hee looked out of his window, and cryed to the torch-bearers, burne him, burne him, put your torches to the heretikes sides, and they poore persons desiring to forbear such cruelty, hee with the stumpees of his armes inclosed the torches, and kept them fast to his sides, enduring without note of impatiencie, the burning and bleeding of mouth, sides and armes altogether, oh, whose harts doth not melt to thinke vpon, much more to see such a crueltie: surely were it not for this day of iudgement, the wicked were blessed and the Godly accursed; but there is an appointed time of *Ioseph* his deliuerance, and the king shall send and deliuer him. Then shall not *Noah* bee mocked, *Moses* bee afraid of *Pharao*, *Aaron*, of the idolatrous Israelites, then shall *Naboth* haue his vineyard, euery murdered and martyred person haue his life and fame againe, euery empouerished and oppressed man by wrong haue his goods restored, euery rauished virgin haue her reputation repayed, and euery one afflicted in body or minde, see and feelee the end of all calamitie, oh, *Lord when shall wee come and appeare before thy presence.* Let the world wherein dwelleth no goodnesse take the wings of the morning and fly away, *Euen so Lord Iesus come quickly and let there be no more time.*

Secondly, the person that shall bee Iudge, namely, Christ which was dead, and sitteth on the right hand of God, against whom, and for whose sake both the wicked rage, and the Godly endure, and therefore it is said, hee shall come, viz. in the clouds, which was entered in the earth, the sorrowes of the graue cannot hold him, no nor the heauens when the latter day commeth, but he maketh his clouds his charriots, his

messengers flames of fire, burning vp the world, and rideth vpon the wings of the wind, and commeth with the voices of Archangels trumpets, *Surgite mortui omnes venite ad iudiciũ.* Arise O yee dead, and let all men come to iudgement. Oh, how happy shall it bee that day with them, which haue serued and kissed the Sonne, and that can say, *for thy sake haue wee bene killed all the day long.* How shall hee recompence them, that haue fed him? how shall hee pay them, that by almes deedes and holy workes haue lent vnto him? how shall hee honour them, that haue honoured him? how shall hee reuiue and comfort them, that haue dyed or mourned for him, and to conclude, how shall hee not giue them ten thousand times more then all their euils amounted vnto in this present world: Well, O Christ, *We beleue (with Athanasius) that thou shalt come to be our Iudge, we therefore pray thee helpe thy Seruants, whom thou hast redeemed with thy precious blood. Come Lord Iesus, come quickly and make them to bee numbred with thy Saints in glory everlasting.*

Quest. 50. But concerning the estate of the Elect after the last iudgement, you must shew the place where they shall raigne, the priuiledges and prerogatiues where withall they shall bee endowed, and other circumstances of necessary moment, that wee may conceiue the meaning of Saint Paul, when hee sayth, *I suppose that all the afflictions of this life are not worthie the glory that shall bee reuealed?*

Ans. First of all, the place wherein they shall liue after the later day is in the heauens aboue the firmament, Sunne, Moone, and Starres, and not on the earth, as the fonde Millenaries haue vntruelly conceiued, and this may appeare by many testimonies of the holy Ghost. *Lm. 12. 32. Feare not little flocke it is your Fathers will to giue you a kingdome. Mat. 25. 34. Come yee blessed of my Father receiue the kingdome prepared for you before the beginning of the world. Iohn. 3. 4. Except a man bee borne of water and the holy Ghost hee cannot enter into the kingdome of God. I. Pet. 1. 3. Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercy,*
bath

bath beegotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead. 4. To an inheriſſance immortall and vndefiled, and that fadeth not away, reſerued in heauen for vs. Iohn. 17. 24. Father I will that thoſe which thou haſt giuen me, bee with mee euen where I am, that they may behold my glory which thou haſt giuen mee. By all which and many more if it were needfull, it is moſt cleere that they which ſhall be ſaued, ſhall reſt not vpon earth, for that kingdome the Saints haue already, and therefore neede no further promiſe thereof, this alſo they haue among the wicked without any regeneration or new birth, but that eſtate which they ſhall inherite after the later day cannot be attained without a ſecond birth. The earth was not beefore the worlds beginning, but the place, kingdome, and ſtate which the Saints ſhall haue after iudgement ſhall be that wherein God was before the worlds creation, and therefore an vncreated place, and not the earth, either that is or ſhall bee.

The inheriſſance whereunto wee are regenerated is immortal and layd vp in the heauens, ſaith Saint Peter, but is the earth now couered in the heauens and doth nothing appeare but a bare ſpectre phantaſme and a ſhadow without any ſubſtance? or if there be no earth nor world is there any men and beaſts? ſuch abſurditie will follow vpon that doctrine, as it will grieue any mans heart to heare them, & much more to beleue them. To conclude, what glory had Chriſt in earth that his Diſciples haue not ſeene? ſurely none but they muſt ſee his glory giuen him by his father, and therefore where Chriſt is, thither we muſt aſcend, namely, to the heauens and forſake the earth, and neuer looke to enioy any benefite by the renewed frame of the earth.

Quest. 51. To what vſe then ſhall there bee new heauens and a new earth according to the Scriptures, for firſt of all Saint Peter ſaith 2. Pet. 3. 13. *But wee looke for new heauens and a new earth, according to his promiſe wherein dwelleth righteouſneſſe. Reue. 21. 1. Saint Iohn writeth ſaying. And I ſaw a new beauen and a new earth for the firſt beauen, and the firſt*
T 6. iij.

first earth were passed away and there was no more sea?

Ans. By these places of holy Scripture it cannot bee prooued that the Saints shall liue vpon earth, no more then that they shall liue in heauen, for the Apostles plainly affirme a new heauen and a new earth, and therefore we as sufficiently prooue by these texts, our glorified estate in heauen as well as vpon the earth.

Quest. 52 But why should wee looke for a new earth after the later day? if wee shall not dwell therein?

Ans. I answer for many causes: first, for the accomplishment of his owne promise. *Esa. 66. 17. For loe (saith the Lord) I will create a new heauen and a new earth, and the former shall be remembered no more.* Is not the promise of God sufficient cause for vs to liue and dye in expectation of the performance thereof? Hath God no other ends and vses of the new earth except men dwell in them. Paradise wherein Adam once dwelled, and from which hee and wee were expelled, was it destroyed, when men did not inhabite it? or doth any man liuing know vnto what vse the Lord appoynted it? surely none, and therefore if man might bee on earth and God suffer Paradise (for his secret purposes best known to himselfe) not to bee inhabited, much more after the iudgement when the gates of heauen shall bee open, shall not any man neede once to dreame of an habitation vpon earth.

2 Secondly, if there bee no other cause yet is this cause a sufficient reason to all sober men, to perswade them of the vse of the new earth, namely, that whereas sinne hath now made it subiect to corruption, and yet the first purpose of God that it should remaine for euer in pure estate without corruption (had not sinne brought in death to men and corruption to the creatures) must still stand, and therefore for the first purpose of God which neuer altereth, hee will preserve this outward world (euen as the bodies of men) that it may remaine before him as a monument of his owne handy worke for euer. Two opinions are very grosse, one, that if man

man had not fallen hee should neuer haue come to heauen, but enioyed onely this worlds felicitie, whereas the onely difference betwixt vs now in a degenerate estate and him in a pure estate concerning life eternall, is not in regard of place, for hee should haue gone to heauen as *Elias* and *Enoch*, without leauing behinde him his mortall parts, and that without paine of death or helpe of a Mediator, by his owne righteousnesse, holinesse and integritie; and now through many afflictions, paine and death by the helpe of a Mediator, and after the bodies resurrection will goe to heauen and life eternall.

The second errour is, that the world should haue needed any purgation, or should haue waxen old like a garment as now it doth, or that there should haue needed any iudgement, except sinne had entered into the world, and therefore I conclude that the earth at the beginning was ordayned to stand for euer. *Psal. 19. 90.* and that there is no more cause that men shall inhabite it now after the Iudgement, then if men had neuer sinned, and that this purpose of God shall sustaine and repaire it for to bee a monument of his owne work for euermore.

Quest. 53. If the Lord would haue it remaine as a monument of his owne worke, why then doth not the Sea remane, for it is expressly said. *Reue. 21. 1. And there was no more Sea?*

Ans. The Apostle in the Reuelation declareth onely a vision, and therefore it cannot be certainly expounded literally in euery point, hee repeteth what he saw, and not in euery part what shall be, for God hath reserued some things vnto himselfe, but forasmuch as many visions are allegoricall, especially in the Reuelation, where the Angels are Ministers, or Bishops, the Churches Candlesticks, the Beasts Governors & persecutors, the marriage of the Lambe the last day & final end of the churches trouble, ther also the sea in many places signifieth the brittle estate & troublesome generation of this world. And for my part I can see no cause or reason

to interpret that part of Saint *Iohns* vision literally, but rather, that in the renewed estate of the world after the later day, there shall dwell righteousness, neither men with beasts, or one with another shall have any contention, but all things shall succede according to peace, constancie and pleasure. Wherefore those words being vnderstood of the Elect after the resurrection, like as is afterward, the new city, her foure gates, her pauement with the twelue precious stones, her water, her fruites, her trees, her leaues, her garments all allegoricall. I conclude, that the first diuision which God made of waters shall stand, both aboue and beneath the firmament, and that the sea shall not worke nor bee tossed with windes, nor destroy any of the creatures renewed vpon the face of the earth, but vnto the Saints, they shall no more looke vpon sea or land.

Quest. 54. But it would bee much more for the comfort of men to liue againe in this world, wherein they haue received many wrongs, afflictions and oppressions, by wicked men, that they might see how god hath swept out all the vngodly out of the earth, according to the promises of God, as *Psal. 37.9.* *Evill doers shall be cut off, but they that waite vpon the Lord shall inherite the land.* ver. 11. *The meeke shall possess the earth, and haue their delight in the multitude of peace.* ver. 18. *The Lord knoweth the dayes of the righteous, and their inheritance shall be perpetuall.* ver. 22. *Such as be blessed of God shall inherite the land.* ver. 29. *The righteous man shall inherite the land, and dwell therein for ever.* Now how can they bee said to inherite the land which in this world are but pilgrimes, and wander to and fro; and how can they haue a multitude of peace, during the first possession of the earth in any delights? who are adiudged in this world to warre, fire, and persecution, and how short is their dwelling for euermore? if they dwell not here againe after the later day when all the workers of iniquitie shall bee for ever damned to hell. The Prophet *Esa* also, speaking of a second and renewed estate of the Church alleadgeth such things as can neuer (in mans reason)

season bee applied to this world till it bee changed. As *Esa. 11. ver. 6.* *The Wolfe shall dwell with the Lambe, and the Leopard shall lye with the Kidde. And the Calf, the Lyon, and the far beasts together, and the little Child shall lead them.* ver. 7. *And the Cow shall feede with the Beare, their young ones shall lye together, and the Lyon shall eat straw like the Bullocke.* ver. 8. *And the sucking child shall play vpon the hole of the Asse, and the weaned child shall put his hand vpon the nest of the Cuckatrice.* ver. 9. *Then none shall hurt or destroy in the mountaine of my holinesse, for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea.* ver. 10. *And in that day the roote of Ishay, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.* How can this eyther bee expounded of another estate then of this earth after the later day; for till the later day I am sure this neuer was nor neuer will be?

Ans. First of all, the Prophet *Dauid* speaking in the forenamed *Psalm* of the generall estate of good and euill men, as of two particular persons, describeth by many comparisons, the different ends and issues of one and other. And I will shew you that it neuer entered into his head, or that he dreamed of an earthly habitation after the later day, but vnder the title of the lands inheritance, of dwelling for euermore, of possessing the earth, hee meant, according to the vse of all the Prophets, the accomplishment of the Lords promises to his people *Israell*, for the rooting out of the *Philistines* and other wicked people. For so it pleased God to entise and draw vnto him that infant-church by worldly promises, vntill they grew to bee more perfect by the reuelation of *Iesus Christ*. *Dauid. Psalm. 132. 4.* calleth the estate of saluation an ascending and inheriting the holy hill, for whither the soule goeth after the first dissolution, thither also shall the body ascend; but I trust that there is no man in *Christendome*, so paganlike minded, that he dare beleue or once conceiue so much as a thought, that the soules of men wander vpon the earth after their departure out of the body, and they doe

doe, let the Parable of the rich man and *Lazarus* confute them. And surely the Prophet doth prophetic of the kingdom of Christ in this world before the later day, for immediately before in the sixt verse, hee speaketh of his incarnation in the flesh and offspring of *Isai* the father of *David*, and of his anointing by the holy Ghost, wherby he should rule and gouerne his Church; and immediately after, he prophesieth the calling of the Iewes, and their collection from the foure quarters of the world, and that they shall raigne ouer the children of *Ammon*, which they shall not after the later day, and therefore that place of Scripture cannot bee applyed fitly to the state of the Elect after the later day. But is an Allegorie of their peace after ther returne, if so be they would cleaue to the Messias, and not bee Infidels, denying his person, and not caring for all his promises: otherwise for their faith and full confidence in God, and for their affinity with Christ in the flesh, they should haue scene an end of all hostilitie in the world, so that no more a man should strue with his brother, nor beast with beast, nor any of them against mankinde, but all should bee obedient to men as to their Lord, which was the estate of *Adam* in Paradise; and this place of the Prophet *Esay* doth lively set out vnto vs the louing condition of men and beasts one with other, before the time that the Serpent beguiled our first parents.

And to returne to your first speech in your obiection, that it would bee more comfortable to vs to bee righted in this world, and here to raigne where we haue endured all misery; I answer and say, alas, what ioy shall ther be to a soule which is fetched downe from heauen to dwell in the earth againe. Would it haue beene any comfort for *Ieroboam* after he was king of Israel, to haue gone back againe into Egypt, and raigned there like a Lord? and whether were it better to bee a king among Angels in heauen, or to bee a commaunder and Lord among beasts of the earth: Then I will conclude, that as *Abraham* would not let *Lazarus* goe forth of his bosome, into the world againe, no not to preach repentance

to sinners, then much more shall not any of the Saints, eyther in body or soule come againe after the later day to haue their owne particular glory vpon this earth refined.

So then it being cleare that wee shall goe immediately to heauen after the later day, and not remaine here vpon earth, for which cause those which shall be then aliue, shall be taken up into the ayre to meet with Christ. I will conclude, that this place, of which wee neuer heard euill word, ought to bee as the strongest motiue, to straine and strue both body and soule for the attaining thereof. For if *David* had rather abide in the courts of the Lords house, which was the temple at Ierusalem, one day then in any other place a thousand: surely one houre in heauen shall bee better then a thousand yeares of pleasure and glory heare vpon the earth. For the sight of Christs glory in infirmitie, I meane, *Peter* and *Iohn* saw him transfigured in the mount: *Mat. 17.* made them to forget themselues, their wiues, children, meate, drinke, and returne home againe; and to desire to dwell with Christ transfigured and *Moses* and *Elias*. Much more therefore shall the sight of Christ in perfect glory, and when wee also shall appeare with him in glory, engender in vs ten thousand times more ioy and delight, then we can haue in earth, except heauen and all the hosts both of the Trinitie, Angels, and all Saints come downe from heauen for to dwell in the earth, and therefore I firmly beleeeue that wee shall bee in heauen and not vpon earth after the last iudgement.

Quest. y. ga. Now then you haue perswaded mee in the place of the Saints glory, tell mee also the conditions of that life, or to much as God hath recorded in his word, and the Diuines haue obserued thereof according to your knowledge?

Ans. It is certaine that no man with the tongue of man and Angels is able perfectly to describe the estate of the Elect in heauen after the resurrection: for the Apostle witnesseth, that the eye hath not scene, the eare hath not heard, and it neuer entred into the heart of man; the ioyes that are ordained

201 The estate after Iudgement.

dained and laid up for us in heauen, and yet the severall names giuen vnto it in the word of God doe expresse in some measure according to our capacitie so much thereof, as may abundantly serue to expresse and allure, or to draw vnto god any well minded man, yea, though it were through all the dangers of this present world. For if *Ruth* followed her mother in law *Naomi* vpon no promise out of her owne country onely for loue of her; how much more ought all men to follow God, and forsake this world, that haue so many promises, hopes, declarations and figures of their glorified estate.

First of all, in the old Testament the happinesse of them which are departed in the fauour of God, is expressed by that saying of *Moses*. *Gen. 5. 24. And Enoch walked with God, and was no more seene, for God tooke him away.* This taking away of *Enoch* is the first expressing of the estate of blessed and saued men, for by it is represented vnto vs, that their first happinesse is to be rid of all the miseries and calamities of this world, which made the Apostle to cry out betwixt heauen and earth when hee considered them. *Rom. 7. 24. O wretched man that I am; who shall deliuer mee from this body of death?* And herein also a good man might loose himselfe to meditate and contemplate a little while, of this freedom, which hee cannot haue in this world, although hee were an Emperour or *Constantine* commanding the whole world. Men are afflicted by and in themselves, by and in others, sometimes angry, sometimes sorry, sometimes sicke, sometimes weary, sometimes hungry, sometimes cloyed with ouer much care of that they possesse, sometime pinched, and haue not what to solace themselves, or to put into their mouthes, sometimes afraid of God, of Angels, of men, of Devils, of apparitions, of beasts, of waters, of fire, of earthquakes, of dearth, of warre, of impietie, of irreligion, of idolatry, of blaspheming, of murders, of wrongs, of robberies, of wastings, of prodigalities, of rapes, of temptations, of apostacies, and therefore consider what it is for a man to bee freed

The estate after Iudgement. 170

freed from all these, as *Enoch* was, whom God tooke away. And if a man could liue, and neuer suffer bodily paine, yet cannot hee keepe his heart from disquietnes, and extreame compassionate sorrow, yea, euen to death, to see, to heare and vnderstand the miseries of other. *Nehemiah* was a great officer in the king of Media his court, and wanted nothing, but his heart reioyced in fauour, riches, youth, garments, loue, strength, plenty, entertainment, and all the comforts that this world could afford him, so that in regard of his outward estate, hee might well haue said to his soule. *O soule take thy rest, for thou hast goods enough layed up in store for many yeares, and no affliction doth annoy thee.* But marke all this light was put out by one dampe, and all the fire of this ioy quenched with one drop of water, and all the beautie of these comforts dazeled, and distained with one letter. For *Neh. 1. 2. ve. Came Hanani one of my brethren, he, and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem. ver. 3. And they said vnto me, the residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.* Here is the newes: but what was all this to *Nehemiah*, he was wise enough to keepe him from that banquet, and therefore let them sorrow for themselves, he wanted nothing: alas, saith Saint *Paul*, who is offended, and I burne not? Can the winds blow vpon the waters, and the reedes not bend? can the ship bee tossed to and fro on the sea, and the mast not bee mooued therewithall? can old age appeare in the head and skin, and the heart and blood haue no sence of the decay of vitall power? Can good men leaue of compassion towards their brethren man-kinde, and was not all *Israell* mooued and sorrowed to see one common woman cut in peeces? *Iud. 19.* No, no, there is a watchtower in the nature of man, wherein standeth a watchman, that at the sight and hearing of euill, ringeth a bell in their eares, that maketh their hearts to ycarne and bleede, and therefore it followeth

201 The estate after Iudgement.

drained and laid up for vs in heauen, and yet the severall names giuen vnto it in the word of God doe expresse in some measure according to our capacitie so much thereof, as may abundantly serue to expresse and allure, or to draw vnto god any well minded man, yea, though it were through all the dangers of this present world. For if *Ruth* followed her mother in law *Naomi* vpon no promise out of her owne country onely for loue of her; how much more ought all men to follow God, and forsake this world, that haue so many promises, hopes, declarations and figures of their glorified estate.

First of all, in the old Testament the happinesse of them which are departed in the fauour of God, is expressed by that saying of *Moses*. *Gen. 5. 24. And Enoch walked with God, and was no more seene, for God tooke him away.* This taking away of *Enoch* is the first expressing of the estate of blessed and saued men, for by it is represented vnto vs, that their first happinesse is to be rid of all the miseries and calamities of this world, which made the Apostle to cry out betwixt heauen and earth when hee considered them. *Rom. 7. 24. O wretched man that I am; who shall deliuer mee from this body of death?* And herein also a good man might loose himselfe to meditate and contemplate a little while, of this freedom, which hee cannot haue in this world, although hee were an Emperour or *Constantine* commanding the whole world. Men are afflicted by and in themselves, by and in others, sometimes angry, sometimes sorry, sometimes sicke, sometimes weary, sometimes hungry, sometimes cloyed with ouer much care of that they possesse, sometime pinched, and haue not what to solace themselves, or to put into their mouthes, sometimes afraid of God, of Angels, of men, of Dinels, of apparitions, of beasts, of waters, of fire, of earthquakes, of dearth, of warre, of impietie, of irreligion, of idolatry, of blaspheming, of murders, of wrongs, of robberies, of wastings, of prodigalities, of rapes, of temptations, of apostacies; and therefore consider what it is for a man to bee freed

The estate after Iudgement. 170

freed from all these, as *Enoch* was, whom God tooke away. And if a man could liue, and neuer suffer bodily paine, yet cannot hee keepe his heart from disquietnes, and extreame compassionate sorrow, yea, euen to death, to see, to heare and vnderstand the miseries of other. *Nehemiah* was a great officer in the king of Media his court, and wanted nothing, but his heart reioyced in fauour, riches, youth, garments, loue, strength, plenty, entertainment, and all the comforts that this world could afford him, so that in regard of his outward estate, hee might well haue said to his soule. *O soule take thy rest, for thou hast goods enough layed up in store for many yeares, and no affliction doth annoy thee.* But marke all this light was put out by one dampe, and all the fire of this ioy quenched with one drop of water, and all the beautie of these comforts dazeled, and distained with one letter. For *Neh. 1. 2. ve. Came Hanani one of my brethren, he, and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem. ver. 3. And they said vnto me, the residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.* Here is the newes: but what was all this to *Nehemiah*, he was wise enough to keepe him from that banquet, and therefore let them sorrow for themselves, he wanted nothing: alas, saith *Saint Paul*, who is offended, and I burne not? Can the winds blow vpon the waters, and the reedes not bend? can the ship bee tossed to and fro on the sea, and the mast not bee mooued therewithall? can old age appeare in the head and skin, and the heart and blood haue no sence of the decay of vitall power? Can good men leaue of compassion towards their brethren man-kinde, and was not all *Israell* mooued and sorrowed to see one common woman cut in peeces? *Iud. 19.* No, no, there is a watchtower in the nature of man, wherein standeth a watchman, that at the sight and hearing of euill, ringeth a bell in their eares, that maketh their hearts to yearne and bleede, and therefore it followeth
Y v. iij.

followeth of *Nehemiah*. ver. 4. *And when I heard these words, I sat downe and wept, and mourned certaine dayes, and fasted and prayed before the God of heauen, and this hee did from Chislew to Nisan, that is, from Nouember to March, euen foure monethes together. Such was the sorrow and compassion of Enoch, beecaufe the wicked world went astray from god, & did not care for Sethes posterity, but followed Caines, and therefore becaufe hee was innocent, God tooke him away, that the hart which mourned might neuer mourne againe. What might bee sayde of Rahel, of the women of Israell that saw their sonnes destroyed, of Moses for the golden Calfe, of Hammah, the wife of Elkanah, of Ieremy, of Daniell, of the woman which saw her seauen sons haue their hands and feete cut off, and were afterwards put into a seithing caldron to bee sod to death, of Mary the mother of Christ, seeing her righteous sonne suffer naked the most shamefull death of the world; and of many others, both Martyrs and holy Confessours, who haue beene so far touched with pittie and compassion, that inward grieve hath distempered them euen to death. This shall bee sufficient that if thou bee a Magistrate and bearest vpon thee the burthen of the state, if thou be a Minister, and carriest in thy brest the care of all the Church; if thou bee a Father, and fearest the miscariage and ill prooffe of thy children and wealth; if thou bee a woman, and art combred with the vniust and vngentle soueraintie of an vngodly husband; if thou bee a Seruant oppressed with the tyranny of a cruell and vnconscionable maister; if thou bee a good man and fearest the decay of religion, or apostacie or idolatry; and finally, if thou bee sicke, lame, blinde, sorry, poore, wronged, pinched, imprisoned, reproched, slandered, threatned or indangered of a violent death, thy estate in heauen shall be like *Enochs*: *The Lord shall take thee away from all these miseries.**

A second phrase, of holy Scriptures expressing the ioyes of heauen is that. 1. *King*. 8. 27. 28. 29. 30. 31. it is called the throne and habitation of God. By which also a good man hath

hath another occasion of excellent meditation, that he shall but see the throne of the king of heauen and earth: and the place where his maiestie is ten thousand times more bright, then the Sunne in the fairest sommer day, more glorious, then all the kings of the earth in the prime of their honour and first entrance or coronation. Now what will a man imagine that God hath treasured vp for himselfe in that place where his owne maiestie dwelleth. The kings of Israell, yea all the kings of the earth keepe their owne dwellings replenished withall delight, and there is not in great courts any want of outward glory and magnificence of costly garments: of abundance of meate and drinke, of diuersitie of wealth and riches, of eminent gifts of wit and science, and all other things: as *Salomon* said of himselfe, he forbore nothing whatsoeuer his heart desired, but gaue his soule her satisfaction. Much more is it in the Court of the Lord of hosts, for there hee hath gathered together all heauenly attire, all attendance of Angels, all applause of the soules of iust and perfect men, all sufficiencie of gifts and knowledge out of all the nations of the earth, all soueraintie to command at an instant, and to controll in the farthest parts of the world, so that whatsoeuer is iron, brasse, siluer or gold in this world, that is precious pearle in the kingdome of heauen.

It was a most noble and excellent comfort that in the old Testament, it was prophesied that *the Lord would be the holy one in the middest of Ierusalem*: *Hose*. 11. and that our Saviour Christ desireth that wee should bee where hee is in the kingdome of his Father. Surely princes bring plenty to their followers, especially great and rich Princes, and therefore the content which ariseth to the seruants of god in this place, must needs be infinite and vnspeakable: for as in the former they were deliuered from all manner of wants; so in the latter they are stored with all manner of plenty that their harts can desire. For first of all, when a man considereth, and shall sit downe and thinke, whither shall I goe at the later day, or at my departure out of this life, to a wildernesse, where groweth

groweth nothing, no surely, the place whither I shall be conducted is a goodly heritage, my lots are fallen to me in a pleasant land, and therefore I thinke it long till I bee in possession thereof, there the riuers runne with oyle, and the mountaines drop fatnesse, there the brasse is silver, the silver is gold, the gold is pearle, the pearle is precious stones, and there is not any thing wanting to content mee, therefore, seeing I shall goe to see and visite the throne and place of his abode, I will neyther remember them that I leaue behinde mee, nor be afraid to giue all that ever I haue, that my eyes may but see and looke vpon that splendid and vnmatchable glory that there I shall behold.

Quest. 56. But doe you thinke that the Saints and Elect shall be in the immediate and inseparable presence of God in another world, and that they shall see God face to face?

Ans. Wee are not yet come to the sight of God, but we shall anone in his due time and place, but now I onely teach that wee shall bee where the Lord dwelleth, and that therefore wee shall want no manner of content, eyther for the eye with such sights as wee neuer saw nor can imagine, or for the eare, for that heavenly melody where the motions of the higher powers turne all things about, must needs procure such an harmonious song as neuer were heard: or for conuersation where all our company shall bee Angels, Archangels, principalities, powers, thrones and dominions, saints, martyres, men that haue beene infinitely learned in all sciences, and for the heart, that whatsoeuer wee shall but think vpon, it shall bee ministred vnto vs without all delay. *Oh, blessed be the people that be in such a case,* whose eyes doe alway behold that resplendent throne before which the Angels and Elders fall downe and worshippe, casting downe their crownes before the throne.

Another speech expressing the ioyes of heauen after the later day, is that of *Iob: Chap. 19.* *I know that my redeemer liueth, and that I shall see him againe, not with other but with these eyes.* That is, that the saints and seruants of God, shall then

no.

no longer bee kept from the sight of him whom their soule loued, and that they shall be admitted to looke vpon his inuisible person and see him, euen as he seeth them now.

Quest. 57. But *Moses* might not see him, and *Manoah* and his wife. *Iud. 12.* say that neuer any man saw God and liued, and that therefore it is not likely that the saints shall euer see God, but themselves and the Angels and such like they may easily discern.

Ans. Now in this world both *Moses* and *Peter* and *Paul* haue vailed put vpon their faces, and they cannot see God as hee is, for heere wee see darkely as in a glasse or mystery, and so it came to passe that *Moses* might not see God fully, but his backer parts: although God loued him dearely, and hee desired it ardently. Yet the sight of God is an inseparable property of the world to come, and containeth in it the perfection of that ioy which is treasured vp in heauen: for first of all, God is to his seruants, as the mother to the sorrowing child, as the Physician to the sicke patient, as the surety and faithfull friend to the imprisoned debtour, as the well and fountaine which neuer ceaseth running to the thirsty soule, as the bread of life to him that is at the point of death, and as an immortall life that can neuer dye, and therefore *principale principium et initiale bonitatis initium*, a principall beginning and a well-spring of all goodnesse. Now consider with your selfe what a comfort is it after a man hath languished vnder a long sicknes to haue not onely a time of refreshing but also of full restitution, after a long imprisonment to haue an enlargement and an aduancement ouer all his enemies, after a long continued thirst to haue that water which shall bee in him a well of life, so that hee that drinketh shall neuer neede more, for a man that hath liued in long famine and hath beene ready with his owne teeth to teare of the flesh from his hands, armes, knees and all the parts of his body: to haue not onely an end of his famine, but also a perfection of his decayed members and a banquet to last for evermore, and that at an instant at the sight of God. How

X x.

did.

did the Israelites stung with fiery serpents desire and long to see the brazen serpents? How did *Iacob* desire to dye when once hee came to see *Ioseph* againe? how did *Simeon* wish for death, when hee saw the Lord in the temple? how did the women mourning about *Dorcas* or *Tabitha* after her death, and *Cornelius* wayting direction of life by the admonition of an Angell reioyce when they saw *Simon Peter*? And to conclude, how shall the Saints of heauen reioyce to see God of whose fulnesse they haue all receiued, in whose fauour they haue euer triumphed, of whose maiesty, although they haue heard much, yet they neuer heard the tenth part of that which they shall see, for all the wonders of the world, and vertues, and graces, and might, and comforts, and iudgements, and helpes, and honours, and performance of promises shall be visible at one instant.

Quest. 58. By this that you haue sayd I conceiue what was the knowledge and hope of the Fathers that liued before Christ, concerning the kingdome of heauen, but I would also faine know the titles and descriptions of this estate also out of the new Testament; beecause I suppose that every thing is therein reuealed more plainly, openly, and distinctly, seing that as *Lex est. Euangelium prænunciatum*, So, *Euangelium est Lex impleta & cælum prænunciatum*, that is, the Law is the foretelling of the Gospell, and the Gospell both the fulfilling of the Law, and also the foreshewing of heauen.

Ans. Indeede you conceiue aright of the Gospell, and therefore it is very profitable to expresse and set downe the seuerall titles of the Elects estate out of the same, and I will begin with that of our Sauour Christ. *Mat. 5. 3. Blessed are the poore in spirit for theirs is the kingdome of heauen.* Where you see that Christ stileth it by the name of a kingdome.

Quest. 59. But I trust hee meaneth not that they shall be all kings, and that there shall be no difference betwixt them, but rather, they shall haue a kingdome beetwixt them in common

common and euery one partake of some part but none of them of all?

Ans. His meaning is, that euery one shall haue a kingdome and not a part, but the whole ioyes of heauen shall follow him without distribution or diuision, neither shall any one of them haue any thing in that kingdome priuate, but all shall partake with him therein. For this cause sayeth Saint *Peter*. 1. *Pet. 2. 9. But yee are a chosen generation, a royal priest-hood, an holy nation, a peculiar people, that you should shew forth the vertues of him that hath called you out of darkness into this marueylous light.*

And in the beginning of the Reuelation of Saint *Iohn*. Cha. 1. ver. 6. *And made vs kings and priests, vnto God euen his father, to him bee glory and dominion for euermore, Amen.* Vnto these I might adde more testimonies if it were needefull, but I will spare them, beecause I know no man conceiues otherwise of it, but that euery saued man and woman shall bee a king and queene and haue all royalty in the kingdome of God: although this kingdome bee the Lords and Christs, yet it is also the peculiar inheritance of euery one of the chosen. Then this taken for confessed, what a large meditation of eternall happinesse is herein offred to euery Godly man? no lesse then a kingdome is thy hope and assurance my beloued brother. So that if soueraintie and rule haue any blessednesse in it, there thou shalt haue it, if to haue a large territory and liberty, the whole compasse of heauen, which is many thousand times bigger then the earth, shall bee thy dominion. If thou wouldest haue companions to further thy ioyes, and to remooue from thee slauish thoughts, there they shall abound which shall flock vnto thee: for thou shalt haue both the true and also fained glory of a king in a true, sensible and perfect manner.

Quest. 60. Now you haue made mention of that, tell me I pray you according to the Scriptures, your opinion how their agreement standeth with the royalty of this world?

Ans. First, you must not imagine or conceiue any thing carnally,

carnally, but spiritually, and that the maiestie of the world to come put vpon euery righteous mans head, doth far excell that which is here put vpon a mortall man, for euery king is a mortall man: for it standeth not in meate, drinke, gold, siluer, horses, armes, souldiers, courtiers, pallaces, games, and such like, but in things more glorious then these whereof these are but shadowes and resemblances of no waight or moment. And therefore the terme kindome is but a metaphor and borrowed speech to expresse the maiestie, libertie, authoritie, pleasure, dignitie, power, sufficiency, and such other prerogatiues of the elect in that place. And therefore wee read that as kings are so borne and chosē to their kindomes, so also are the inhabitants or kings in heauen, either borne of Christian parents, vnder the couenant of grace, whereby in right of spirituall blood they haue direct spirituall title to that kindome of glory; and also if they bee not borne vnder the conenant, but of Turks, Lewes, Pagans and Infidels, yet in the eternall counsell of God they are to bee drawn beside the ordinary manner into this regiment, as *Dauid* to bee a king which was the Sonne of a Shepheard, and as all the kings of Polonia are at this day, and the Emperour of Germanie, and the king of the Romaines by election and suffrage of others; so also doth the Lord conuert them dayly from Iudaisme, Paganisme, heathenisme, heresie, papisme and infidelitie, to bee kings in this kindome, so that herein they may bee no let or hinderance, but that by birth and descent being baptised, and by conuersion and calling out of the lost multitude, as it were by election, God taketh into this glory dayly such as pertaine to euerlasting saluation.

2 Secondly, wee read in stories, and see by experience that kings haue crownes and diadems set vpon their heades as visible tokens and badges of the subiection of their people, and of their owne royaltie aboue other: euen so haue the Elect: for wee read in Saint *Paul*. 2. *Tim.* 4. 7. 8. *I haue fought a good fight, I haue finished my course, and haue kept the faith: from hence-*

henceforth is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue vnto mee at that day, and not to mee onely but also to all them that loue his appearing. By the crowne of righteousness hee meaneth the outward and visible ornament of the righteous, least any man should think that the glory of heauen should rest onely in the inuisible content and spirituall satisfaction of the soule and mind, the Apostle declareth plainly that there shall be an outward crowne of righteousness, that is, an outward token and badge of eminent glory vpon the heads of euery one of the Elect: and that of righteousness, because many of the kings in this world weare crownes of wrong, gotten by treason, as *Zimri* did, or by pollicy as *Darius* did, or by might and force as *Edward* the fourth from *Henry* the sixth, or by any other sinister meanes, so as their crownes be crowns of falsehood, blood, treason, tyranny and vsurpation. But this crowne of the Saints is a crowne of righteousness, that is, euery way righteous and likely to continue, not gotten vnjustly, for no man can deceiue God, not receiued vnworthily, for they that weare it, by reason that they haue beene the temples of the holy Ghost, and haue followed Iesus Christ in the regeneration of this life, vndergoing martyrdomes, mortifications and many trauels for the Gospels sake: are worthily rewarded with this crowne of righteousness.

3 Thirdly, wee read and know that princes haue honour done vnto them, not onely of their subiects and such as they rule, but also of strangers, and receiue gratulations of & from forraigne princes: so also shall it be with the Saints in heauen, for not onely their friends and forefathers shall welcome them, and reioyce for their coronation in that kindome, but also the Angels and Archangels shall congratulate their entrance, and therefore our Sauour Christ saith, *that there is ioy in heauen ouer one sinner that conuerteth,* and if at the conuersion much more at the coronation.

4 Fourthly, wee reade of kings that they haue thrones and chaires of estate wherein no man may sit: but themselues: so
X x. iij. also

The estate after Iudgement.

also is it with the Saints in heauen, for they haue their seates whereon they sit as Iudges and kings, iudging the euill Angels, and thereupon our Saniour told his Disciples that they should sit on seates iudging the twelue tribes of Israel. It was not for nothing that there were sixe steps ascending vp to *Salomons* throne, whereby he was elcuated and aduanced aboue the people: so likewise in token of our elcuation, our mansi-
 ons in heauen are decyphered by those ascending steps.

Fiftly, kings haue all necessities provided to their hands, and are not troubled or combred with any thing, but the toiles and labours of their life are dispatched by other ministers and persons: Such also is our estate in the kingdome of heauen; for we shall haue all things provided for vs by God himselte and all his holy Angels, as may appeare by that description of the new *Ierusalem*. *Apoc. 21. 1. And I saw a new heauen and a new earth, for the first heauen and the first earth are passed away, and there was no more sea, ver. 2. And I Iohn saw the holy cite new Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband, ver. 3. And I heard a great voice out of heauen, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall bee his people, and God himselte shall bee their God with them, ver. 4. And God shall wipe away all teares from their eyes, and there shall be no more death, nor sorrow, nor crying, neither any more paine for the first things are passed, ver. 5. And hee that sate vpon the throne said, behold I make all things new, and hee said vnto mee, write, for these words are faithfull and true, ver. 6. And hee said vnto mee it is done, I am Alpha and Omega, the beginning and the end, I will giue to him that is a thirst of the well of the water of life freely. The well of the water of life is the meanes and prouision of immortalitie which is already laid vp in store for the elect, and they shall receiue thereof freely like guests that are bidden to a banquet. Therefore also is it *Mat. 22* compared to a wedding feast where all them that are bidden receiue entertainment at the cost of other. In this present world it is as much as man can compasse to get things.*

The estate after Iudgement. 175

things necessary for a short life, how great then shall be the happinesse where all things shall be made ready without our cost, knowledge, labour or charges.

Sixtly, kings are not subiect to any comptroll except it bee of almightie God, and such is the estate of the Saints in heauen, not onely to liue without rebuke, but to commit nothing worthy blame. There was neuer man in this present world but hee receiued checks and reproofes by one or other, sometimes iustly, sometimes vniustly, for this world is full of the strife of tongues. *Abraham* was reprooued by *Abimelech*, *Dauid* by *Nathan*, *Ezekiah* by *Isaiah*, his men and army rayled on by *Rabsakeh*, and therefore how happy shall it bee to bee in such a state, where neither a man shall bee blamed or bee blameable. For in this kingdome all our thoughts, words and works shall bee so refined and directed by the immediate presence of God, that in our selues wee shall raigne ouer our owne passions, according as it is expressed in *Psal. 45*. that the Churches children or sonnes shall bee princes in all lands. *Better is a man that overcometh himselte* (saith *Salomon*) *then hee that overbroweth a citie*. And therefore this happinesse which neuer man could attaine vnto in this life, now shall hee enioy, for hee shall not strue any more against the spirit, and shall not say, *The good that I would I doe not, and the euill that I would not that doe I*: but haue in himselte a quiet resolution without all inward reluctance and resistance to follow, beleue, embrace, and work those things which concerne the onely pleasure of God, and the pleasure of God shall bee the ioy of himselte. So that it is more to raigne ouer himselte then ouer all the nations of the earth, for *Nabuchadnezzar* a great king, yet for lack of gouernement became a brute beast. *Dauid* for lacke of gouernement brought a plague vpon the people. *Alexander* for lacke of this temper and rule ouer himselte, after hee had (as hee thought) wonne and overcome all the world, yet fell to deifie himselte and would bee called a God, and at last eyther was slaine or else dyed in his drunkennesse. Now such
 was

The estate after Iudgement.

was our estate in the best, I meane in innocency, that as *Adam* could not containe himselfe, no more can nor should any of vs, and if in the case wee are in, clothed with this sinfull and corruptible flesh, wee were in heauen, euen in heauen wee should loose heauen. But now the Lord hath provided for vs a more endurable estate better then *Adams*, because wee shall not loose our selues, and better by dying, then if without death and change wee should goe to heauen; for we shall neuer more bee able to sinne, neuer haue a check by God, man, or Angell, neuer more bee sorrowfull in our selues, because wee are reprooued by and in our owne consciences, but rest in our selues and without our selues like kings against whom there is no rising vp, want, or rebellion.

Quest. 61. I would heare yet more of other titles in the word of God; and first of all whether the Paradise wherein our Saniour Christ promised to meeete the good theepe bee heauen, yea or no?

Ans. Is there any man so nice, curious and impious to doubt of that point?

Quest. 62. Yes, very many, for I haue heard some say that it was the place of the fathers rest which dyed before Christ. Others that it was the first Paradise out of which *Adam* was driuen, and that Christ by his death recouered againe, which from *Adam* vnto that time was neuer inhabited, and no earthly man could tell where and in what place it was. Some say it was vpon the earth, others that it was in the ayre in the East vnder the Sun-rising, other, that it was heauen, and therefore I would gladly know what a godly man may think thereof?

Ans. Surely it were endles to answer all vaine inuentions, which by the hearts and mouthes of men are vented for the diuell. For the Fathers rest which dyed before Christ, is a figment of mens braine, if it bee the *Limbus patrum* a place neither in earth, hell or heauen, for then the promise of Christ was to no effect, in trust whereof they all died. Their martyrs which were many as *Dauid* said. *Psal. 49.* which for his sake were

The estate after Iudgement. 176

were killed all the day long, had but a cold pull and dough cake, to shed their liues for the sake of the God of Israel, if immediately after their death and effusion of their dearest blood, they were not assured of their rest in heauen. Besides *Christ* was yesterday and to day, and the same for euer, and this was spoken of the vertue of his redemption, therefore either hee was not the same vnder the Law that hee is now, or else the Fathers which dyed before his death like *Simeon*, went all immediately without any delay to the ioyes of heauen.

Quest. 63. But what say you to them which take it to be the first paradise in the garden of Eden?

Ans. I say they place coniectures in stead of faith, and their owne opinions in stead of true diuinitie. The Papists which teach this to their followers, doe hold opinion that Christ suffered in that place where *Adam* transgressed, and that the wood wherof his Crosse was made, was of the wood of the forbidden tree, and many of the old Fathers were of this opinion before them. Now I thinke there cannot bee any reasonable man so minded, for is it likely that Christ would equiuocate and dissemble with the poore man on the Crosse, and say vnto him, *This day thou shalt bee with me in Paradise*, that is, this day thou shalt bee with mee where I am vpon the Crosse. Had not this beene a cold comfort, or rather a plaine delusion, if this Paradise had beene where Christ suffered. Nay, rather seeing the poore man prayed him to remember him in his kingdome, meaning the kingdome of glory and heauen, for he could not meane any thing else at that time: I doe firmly beleeue that the same thing which Christ called Paradise, was no other thing then that which the good theepe called his kingdome, and so as Christ went the same day to his kingdome, he went to the true paradise, whereof the first was but a shadow and type: for as there is a great deale of difference betwixt the kingdome of grace and the kingdome of glory; so is there betwixt the first paradise of Eden, and the last paradise of heauen.

And for the ending of this matter, I will adde the description.

Y y.

uon.

The estate after Iudgement.

tion of Paradise out of Saint Bernard; in his sermon of five regions. *Quinta regio est Paradisus super caelestis*, saith he, and so forth in latine, in English thus. The fift region is the heavenly paradise. O blessed region of supernall powers, where the blessed Trinitie is beheld of the saints face to face, where those heavenly hoasts with the highest note and straine of voyce cease not to sing *Holy, holy, holy; Lord God of Sabaoth*, That is a place of pleasure, where the righteous drinke of the riuer of pleasure. That is a place of brightnesse, where the iust shine like the Sunne in the Firmament. That is a place of gladnesse, where euerlasting gladnesse is put vpon their heads. That is a place of abundance, where nothing is wanting to them that see him. That is a place of sweetnes, where the Lord of heauen is sweete to all. That is a place of peace, where his place is all peace. That is a place of wonders, where all things are admirable. That is a place of satietie, where wee shall bee satisfied, with the appearing of his glory. That is a place of vision, where wee shall see the great vision of all. O supernall region, replenished with all manner of riches, store and content, out of the valley of teares we long for thee, where shall bee wisdom without ignorance, memory & remembrance without forgetfulness, vnderstanding without error, and reason shall shine for euer more without obscuritie of darknesse.

It is a region wherein the Lord shall minister to the elect, that is, shall shew himselfe such an one as hee is. There shall the Lord bee all in all, where the vniuersalitie of all things together shall giue glory to the Creatour, and ioy to the creature. Runne therefore (O my soule) and with the eyes of thy desires through out this region, looke vpon the king of eternall glory, attended by legions of Angels, honoured with flocks of Saints, hee putteth downe the proud, and listeth vp the meeke, hee condemneth the Diuels, and redeemeth men, say vnto him: Blessed are they that dwell in thy house O Lord, for they shall praise thee for euer and euer: and so far Saint Bernard: by which it appeareth that in his

The estate after Iudgement. 177

his dayes there was no question of Paradise mentioned in the Gospell, for hee clearely beleeued that it was heauen, which the theefe prayed for, and that which Christ promised vnder the name of Paradise. And therefore if heauen bee Paradise a place of pleasure, wherein God shall walke with men without terrour, as hee did with Adam: and they shall bee restored to their perfection and primitive puritie, and such glorious content as the first Paradise could not afford them: then I may shut vp this point with that saying of our Saviour in Saint Iohn, *Apo. 2. To him which overcometh shall be giuen to eate of the tree of life, which is in the midst of the paradise of God.*

Secondly, heauen also in the Gospell is called *Abrahams bosome*, wherein Lazarus rested in happinesse, while the rich man was tormented in hell. Now herein also the nice curiositie and infidelitie of men appeareth, for that also they faine *Abrahams bosome* to bee a third place, wherein the Fathers sate looking for the reuelation of Iesus Christ, without light in darknesse, whose best estate was, not to bee tormented: But if a man should aske them, whether it be an allegory or noe; I meane, the terme of *Abrahams bosome*, or whether it bee a plaine speech, without figure; without trope, without question, of the very bosome of Abraham. If they say this last, that it is a plaine speech, then Abraham when he was gathered to his fathers did but delude the world, and was not buried in his sepulcher hee bought of *Hamor*; or else hee rose againe presently, like the virgin *Mary* her fained assumption, and that his bosome must be so large as may hold all the soules of the world. But why doe I prosecute that? they graunt a Trope; *Abrahams bosome* they yeeld signifieth the hope that Abraham dyed in for the redemption and restitution: then helike they rest in no place, neither in light nor darknesse; but onely in hope: To salve this they flie to another allegory, and say it signifieth a place wherein the old Fathers remaine after death: till the death of Christ: but what phrase of holy Scripture doth warrant this

The estate after Iudgement.

wee ought not to take the bare words of interpreters in a point of this moment, and therefore eyther shew some phrase of the word to establish it, or else for euer bee silent to think or teach otherwise, but that *Abrahams* bosome is the kingdom of heauen, and it is cleare by the 11. Chapter to the Hebrewes, that all the Fathers, martyrs and godly men dead before Christ, *which subdued kingdomes, quenched the violence of the fire, stopped the mouthes of Lyons, and wrought righteousness, and obtained the promises, are ascended into glory.* And touching the vse of this title I will omit it, leauing euery one to the particular application of it to himselfe.

Thirdly and lastly, I might adde vnto these, the great supper, the Lambes marriage, the time of refreshing and many other such titles; but I spare them, and will adde onely this one which is Saint Pauls. *Rom. 6. ver. 23. The gift of God is life eternall through Iesus Christ our Lord,* so that there it is called life eternall.

Quest. 64. I pray you open vnto mee that terme about the residue.

Ans. Life is the thread whereupon all our estates depend, for which not onely the reasonable man labourereth, but also the brute beasts, yea, euery mans bloud, heart, braine, liuer, arteries, spirits and veines desire to retaine life, for by vertue of life wee moue, that is, eate, drink, ride, play, labour, runne, loue, hate, desire, obtaine, and doe all things: and for the life wee beg, craue, spend, worke, trauaile, endure torments, medicines, ambustions, scarings, sawings, and many other miseries. *Et si vita transitus tantum diligitur, quomodo diligeretur si permaneret.* If the life that is transitory bee thus much loued, how would it bee loued if it were permanent and constant. First, therefore by life we vnderstand a perfect life without annoyance, wherein the soule liueth not onely in a corner of his castle, and light shineth out but of the window, or the Sunne sheweth weakely, but that euery sence be absolute the eye to see, and not to bee dazeled with any object, the care to heare, both the lowest and lowdest voyce, the

The estate after Iudgement. 178

the heart and affections to desire, loue, hate, delight, know and possesse without feare, want, care, ignorance, cumberance, or any interruption: and generally there must bee wanting all that wee call the punishment of sinne, for they are parts of death, and therefore enemies to life. But the iust must liue in most resplendent manner. They must not bee tircable with labour, nor weake, nor heauy, nor dull, nor want any part, but life is perfect, and therefore they must bee able to leape ouer any wall, to passe in at any doore, to ouercome any beast or aduersary, and finally, to shew all the spirit and noble parts together, and not successively. And this was it which was signified by the Lord. *Reue. 21. 5. He shall wipe away all teares,* euery sorrow and cause of lamentation is a kind of death contrary to the true acception of life, and enuy killeth the bones.

An other thing which belongeth to our glorified estate is, the perfect knowledge that wee shall then haue of the inuisible God, for wee now heare of many things, but cannot come to their assurance, otherwise then by a liuely faith, but then wee shall see face to face the former parts of God, and know perfectly all those things, whereof wee are now ignorant. But this limitation that wee must not thinke to know the diuinitie in perfection, for that is infinite, and we are vterly vncapable of that accomplished maiestie, in so large manner as it is in it selfe. There is a story of a certaine man which promised to tell what God was, and all that euer hee was: another to shew him his vanitie, went to the sea side, and digged three small pits along the same in his presence, not telling what was his intention, but onely desired him to consider what hee was doing. At last they being made, this man that could declare all that the diuinitie was, asked him for what cause hee made those three holes or small pits, hee receiued answeres; I make them said the labourer, to empty all the water of the sea into these three, whereat the great learned man laughed, that there should bee such a doubt in the world as could imagine so impossible a thing, and shewed him

The estate after Iudgement.

him his folly: then sayd the other, if I bee so foolish to endeavour to emptie all the water out of the sea into these three pits or holes, how much more foolish art thou, to vndertake a demonstration of the infinite maieltie of God, which is greater then the sea, higher then the heauens, broader then from East to West, and euery way insearchable. So indeede it is sufficient that wee shall bee filled with the knowledge of God, so much as wee are capeable of, and are able to receiue, for a barrell cannot containe a tonne, nor an ell cannot reach a mile. The Prophets widdow had all the vessels shee brought filled with oyle, and so shall wee bee filled with the knowledge of him in his kingdome, for this knowledge. *Iohn. 17. 3.* is life eternall, when there shall bee no language, but wee shall bee able to interpret it, no reason or riddle but wee shall be able to open and vnfold it, no question or obiection but to answer it, no article of religion, but to beleue & embrace it, no darke saying in the holy word of God, but wee shall vnderstand it, and nothing straunge in nature or any naturall thing, but wee shall discusse and declare it, like as *Iotham* could his owne riddle. Lord how doe wee labour and trauaile euen in the greatest matters of the world without certaine knowledge, especially of God, wee grope at noone dayes, and with all our candels and lanthornes wee cannot see him but in a glasse, but then shall wee know his loue, his mercy, his iustice, his wisdom, his strength, his wrath, his riches, his honour and his sauing health.

Quest. 65. But as wee shall know God so perfectly, whom wee neuer saw in perfection, so I would gladly know whether we shall know one another in the next life and take acquaintance to our mutuall ioy as here friends doe which meete after long absence?

Ans. I thinke there need not bee any question of this mater, but rather wee should labour to know the meanes of comming to heauen, then trouble our heads about the glory and ioyes wee shall receiue there, what a vaine thing is it for a merchant to boast what things hee will doe at Ierusalem when

The estate after Iudgement. 179

when hee commeth thither, and in the meane time, hath neither ship nor money, nor knowledge of the way, nor any necessary prouision to carry him to Ierusalem: so it fareth with them that make these questions, whom they shall know, whether their old friends and acquaintance? what talke and conference of worldly passed matters? O fooles, first of all learne how to come thither, and bee assured of the right way, then shalt thou not need to care for any other matter. I will neuer trouble my selfe about two things, first, about the fashion, colour and brokennesse of my carkeise in the graue, without skin, without forme, without life: secondly, about the friends and acquaintance I shall haue in heauen till I come there: But to satisfie this question least any part of heavenly glory should bee omitted, which may bee gathered out of the word of God, therefore I say that wee shall know one another more inwardly, more outwardly, more truely, and more comfortably then euer wee did in the world, and that I will manifest foure wayes.

First, wee shall know God, as hath beene prooued, and the knowledge wee shall haue of God, shall bee more then all the knowledge that euer wee conceiued of men, so then if the ioyes of heauen by the direction of Angels, or through the knowledge of the Gospell which wee haue attained vnto in this present world, and doe carry with vs out of the vworld, through the goodnes of the holy Ghost, do shew vnto vs the person and things that we neuer saw or knew in this life, then I beleue much more that vve shall know againe fathers, mothers, brethren, sisters, vwise, husband, children and friends, vvhom vve did know, and vvith vvhom vvee did conuerse in this present vworld, for in nothing must our knowledge bee empared but bettered in all things, and as society is not comfortable vvithout familiar acquaintance, God forbid that any man should thinke this to bee wanting in the heavenly estate, yea, as there are places in heauen, as vvell as in earth, God hath sorted and placed kindred and countries together, and this made *Dauid* to say speaking of his child. *2. Sam. 13.*

The estate after Iudgement.

I shall goe to him, and hee shall not come to mee, vwhereby hee meant his owne death, and ascending into heauen, vwhither his little infant was gone before.

2 Secondly, we shall know one another at the last day and after the resurrection, beccause vvee shall know those holy men, which were neuer known to vs in this world, for if Saint *Peter*, Saint *John*, and Saint *Iames*, did know *Moses* and *Elias* at the transfiguration of Christ, which were dead at the least sixe hundred yeares before their time, and if the iust men which rose againe at the death and resurrection of Christ and appeared to many in the holy citie after their resurrection were known to their friends and acquaintance, then I conclude that we shall know one another, confer one vwith another, and also them whom vvee neuer knew in this world, and not by face onely, or in progresse of time one after another, but also by name and sodainely; so as we shall be able to say, this vvas *Dauid*, this was Saint *Peter*, this was holy *Abraham*, this the widdow of *Sareptha*, this the good sonne of *Ieroboam*, this my father, this my sonne, this my wwife, this my pastour and occasioner of my saluation. And therefore if this delight thee, good Christian reader, then I beseech thee lay hold on thy saluation, and that if thou reco-uer in thy next life thy lost fame, goods, health, members, dignitie and quietnesse, doe not thinke that thou shalt loose thy acquaintance for euer and euer, or that heauens ioyes do not stand in societie and mutuall conference and comforts one with another.

3 Thirdly, I am confirmed in this opinion, because in the parable of *Dines* and *Lazarus*, the rich man in torments is said to know *Abraham* and *Lazarus*, and *Abraham* to know him in hell fire. Now then if the damned know those that are saued, and if *Abraham* knew him that was damned, being a Jewe and of his owne posterity, borne long after his death, (because hee calleth him sonne) then I know that the glorified shall know more, and that they shall see the wicked plagued before their eyes, to the increase of their ioy, for it is.

The estate after Iudgement. 180

is a true saying, *Et memoria culpa, & visio infernalis damnorum poena ad letitiam facient*, that is, both the remembrance of their owne sinne, and the sight of the hellish punishment inflicted vpon the damned shall helpe forward their pleasures.

4 Fourthly and lastly, the end of saluation is the perfection of all the ioy that euer entered into the heart of man, and an addition of that which neuer entered. For that, saith the Apostle, *which neuer entered into the heart of man hath God prepared for the Elect*: but this affection is common in the hearts of men, to desire the sight, knowledge and conference with their friends, yea, euery man prayeth at his departure from his acquaintance, *farewell, and if wee meete not on earth, God send vs to meete in heauen*, which by a long continued tradition from the father to the sonne, by an auncient and true perswasion of their heavenly coniunction, amitie and familiaritie, to bee renewed and continued for euermore, at the renewing and resurrection of the flesh. And indeede this word *Life* vwhereupon wee entreat, doth iustifie so much without enforcement, for is it not true that life is maintained by friends, familiaritie and acquaintance, not onely by encreasing our new friends, but by keeping our old, and therefore heauen cannot want this happinesse, but that therein, the mother shall know the infant, and child of her wombe, and the scholler his master vvhich brought him to heauen. Oh, therefore sit downe vwith thy selfe vvhosoever thou be that hearest or readeest this, and remember all thy friends that be dead and with the Lord, yea, all the innumerable troupes of iust and perfect men, compare them with those that now thou hast liuing, and compare also their inequall estates, and thou shalt finde, them above innumerable, these a few, those glorified, these humbled, those able to preuaile with God, these scarce able to get the fauor of men, those passed through the worlds dangers, miseries and enormities without perishing, these sayling in the midst of perils, and therefore ready to be ouerturned, and in hazard of destruction, and in a word, those.

those despising all earthly kingdomes, because they are enriched with greater matters, these carking and caring, moyling and labouring, for a litle corner in this life. Therefore haile thee, haile thee to be prepared for that societie, the Lord tarrith thy prouision and amendement, the end of thy race is set and appointed, so soone as thou hast finished thy labour thou shalt come to thy iourneyes end, and therefore desire to bee looked and to be with Christ and all his members.

3. Another propertie of the life to come is the perfection of loue, which shall bee in all his seruants, for then they shall loue God more then themselves, that is perfectly and without measure, now this loue of God is stronger then all the affections of man, for by this loue, they loue one another more then euer, themselves as much as euer, and God more then themselves and one another. For this cause the loue of God neuer dyeth, for faith and hope decrease and decay, and there shall bee a time when there shall bee no vse either of faith or hope, but loue shall encrease and continue for euermore: wherof Saint *Augustine* writing vpon the 37. Psalme, faith thus, *Quæ erunt autem, o amator dei delitie tue*, O louer of God what shall bee thy delights when all shall be delighted in the multitude of peace, thy gold shall bee peace, thy siluer shall bee peace, thy inheritance shall bee peace, thy life shall bee peace, thy God shall bee peace, and whatsoever thou desirest shall bee peace. Here in this world, thy gold cannot bee siluer, thy siluer cannot bee bread, thy bread cannot bee wine, and thy light cannot bee thy meate, but there the Lord shall be all vnto thee, thou shalt eate him that thou maiest not hunger, thou shalt drinke him, that thou maiest not thirst, thou shalt bee illightened by him, that thou maiest not bee blinde, thou shalt bee sustained by him, that thou maiest not faint, hee shall possesse the wholly which is all in all. Thou shalt not there feele any misery, because with him through thy loue thou shalt possesse all. Thou shalt haue all and hee shall haue all, because thou and hee shall bee one. Thus

Thus far Saint *Augustine*.

Another propertie of this life is the change of bodies and alteration or rather vtter abolishing of all inglorious infirmities and weaknesse, for it is said: *Phil. 4.23*. our bodies shall be like his glorious body, and what is the fashion of his body you may read: *Reu. 14. his head and haire white as wooll or snow, and his eyes were as a flame of fire, and his feete like vnto fine brasse, &c.* It shall be incorruptible and neuer change, immortall, and neuer dye, spirituall and liue of it selfe without corporeall helpes, nothing shall rise against the soule of a man, no frailty, no want, no hunger, thirst, or cold, no heate, wearinesse or indigence, no contention and brawling, no not that trouble arising in euery one in the kingdome of grace, *Sollicita cautela & vitandi inimici & diligendi*, both of auoiding and louing his enemy. Of this estate a learned father discourseth in this manner. When this mortall hath put on immortalitie there shall bee no opposition by diabollicall pollicy, no euill or condemned heresie, no impietie of infidels, but in those tabernacles of the righteous, shall bee nothing but reioycing and exultation, because they are made the citizens of that city which is supernall, eternall, and free, which is not couered with darkenesse, shadowed with night, wasted with continuance and age, nor yet hath any need of the glittering light of the Sunne, there shall not the Moone shine, the Starres shew, no candle lighted, no lampe burning: for the diuine light shall lighten it, the Sunne of righteousness and the true light shall shine vpon it, the inaccessible and incomprehensible light, which is not inclosed in any place, nor ended in any time, shineth vpon that heavenly Jerusalem the mother of vs all, which with her children the sons of light, the sons of the day, the sonnes by adoption, the sons of God, shall be glorified in the same for euer and euer.

Fifthly, and lastly, they shall be in heauen not onely in vn-speakable ioy, but also seruing God in that life, for there is no life, nor ioy in any life, without the seruice of God: and therefore our lauiour told vs, *to doe his fathers will was his meate,*
Z z. ij, than

The estate after Iudgement.

that is, the staffe of his life and his ioy. Now the Saints in heauen shall both ioy and doe nothing but praise him, for all their time shall bee a Saboth appropriated to serue him, and sing his praises for euermore. *Esay. 66.23.* and indeede this must sinke deepe into our hearts, in this life, not onely for our instruction what wee shall doe in another world, but also to stirre vs vp in this life to serue God, because therein we ioine with the Saints in heauen, and the Church in earth is pertaker with the triumphant glorified soules in the kingdome of Maiestie, and for this cause in our daily prayers wee pray. *Thy will bee done in earth as it is in heauen.*

But to returne to the ioy, our ioy shall bee there all of the Creatour, and not of the creature, none shall take it away, for wee shall bee out of danger of loosing our happinesse, and therefore better then the Angels now; but ioy taken any where else and compared to this, is but sorrow, sweetnesse, but paine and bitternesse, comelinesse, but black and ougly filthinesse, and delights but troublesome noy-somnesse. Of which estate Saint *Ciprian* in his sermon of mortalitie, maketh this meditation. Wee accompt Paradise our countrie, and wee haue already gotten the Patriarches to bee our Parents; oh why doe wee not runne and make hast home into our country, and salute our parents, there expecteth vs a great number of deare friends, of parents, brethren, sonnes, sisters, mothers, and acquaintance. I say a great number expecteth vs which are already secured of their owne glory, and are carefull for ours. Oh, to come into their sight and mutually to embrace them, how great shall bee their and our glory both together, what shall bee the pleasure of those celestiaall kingdomes where the feare of death ceaseth, and wee assured to liue eternally, what is that highest and perpetuall felicitie? there are crowned the Godly fellowship of the Apostles, the great number of Prophets, the innumerable troupes of Martyrs. There doe virgins triumph, which by the vigour of the

The estate after Iudgement. 182

the spirit haue gotten victory of all concupiscence and liued in chastitie, there shall they see the mercifull rewarded, who wrought righteousness by their feeding, clothing and cherishing the poore, although for the obeying of Christ they haue forsaken their owne patrimonie.

And to conclude with the words of Saint *Austen*, wee can more easily tell what is not in heauen, then what is, for wee are not able to tell how great a good God is, and yet we are not permitted to hold our peace, and therefore wee cannot tell, and yet for ioy wee cannot hold our peace, then whether wee speake or say nothing wee shall reioyce exceedingly. This is their reward to see God, to liue with God, to liue of God, to bee of God, to bee in God, to bee for God, which is the cheefest good. And where as is the cheefest good, there shall bee the cheefest felicitie, cheefest pleasure, true libertie, perfect charitie, eternall securitie, secure eternitie: there is the true reioicing, all knowledge, all beautie, and all blessednesse: there is peace, pietie, goodnesse, light, vertue, honestie, sweetnesse, concord, rest, praise, glory, and life eternall: concerning which, pray gentle Reader, that Christ would say to thee and mee. *Come ye blessed of my Father receiue the kingdome, thy Masters ioy, prepared for you before the worlds beginning.*

Quest. 66. But you haue rehearsed out of Saint *Paul*, that this life is eternall and the gift of God. How can it bee the gift of God seeing it is the reward of righteousness?

Ans. Indeeede as it is the full promise of God it is a gift, but as it is the hire and recompence of a good life it is a reward, and euery way it commeth from the free and voluntary gift of God, for if it came any other way, woe were it to vs, which are able to doe so little for so great a crowne, wee cannot buy it, we cannot steale it, as *Iacob* did his fathers blessing: but it must bee giuen vs, not from or by man, but by the Lord, which giueth plentifully, and casteth no man in the teeth. And this is a comfort where withall I will end this discourse.

The estate after Iudgement.

course, for by it I conceiue that the kingdome of heauen shall be bestowed equally, both vpon poore and rich, for it is a gift, and no man can challenge more in that gift then another, none can bee nearer then other. Euery place of the earth, standeth in equall distance from heauen, and euery man and woman are alike capeable of eternall life, the wise and toolish virgins stood in the same way and place to expect the same bridegroome. Therefore seeing all must be bound to God for these benefits, let vs not iudge any that in our opinion seeme to bee far from grace, for the Lords gifts and graces are without repentance, and hee that is able to call them, to grasse them, and to winne them, will cloth their naked soules with comfort. His desire is to binde men vnto him for it, and therefore let not any man dispaire of their saluation, nor enuy them if the Lord call them to heauen at the last gaspe as hee did the good theefe vpon the Crosse.

FINIS.

